

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., March 1, 1928

NEW SERIES
VOLUME XXX. No. 9

Home Board evangelists begin a city-wide campaign in Memphis March 25.

There is a world of difference between Old Glory and Old Gory. Patriotism doesn't always mean fighting other people.

Plans are being drawn for a \$100,000 Sunday School building for the church at Shelby, N. C., of which Dr. Zeno Wall is pastor.

The meeting at Calvary Church, Jackson, is making a deep impression on the city. Dr. W. F. Powell of Nashville, Tenn., has been heard with great joy and blessing by a multitude of people. The audience at the Auditorium on Sunday afternoon was perhaps the largest ever gathered here under the auspices of a single church. His messages are true to the Old Book. Brother Joe Canzoneri has led the singing with great acceptance. We haven't accurate information as to the number received, but there seems to have been about fifty up to Monday, and the meeting continues.

Beginning March 11, we are to have a Sunday School Training Course conducted by the Sunday School department of Brother J. E. Byrd. We are hoping to have several large classes to take this work. Our superintendent, Mr. W. J. Webb, is urging all his teachers to join the classes and he also hopes to have a good many prospective teachers take the work.

Then on the following Sunday, March 18, we begin a series of services in which Dr. B. H. Lovelace of Clinton will do the preaching and Fred Scholfield will lead the singing. Our people seem anxious for a meeting and good results are earnestly hoped for and being prayed for.—Pastor J. N. McMillin.

We are in receipt of a printed report of the Findings of the Baltimore Christian Unity Conference for Jan. 12-13. It is an effort to make effective and actual the aspirations for union among Christians voiced at Lausanne, Switzerland, last year. There were present representatives of many denominations including one Baptist, Robt. A. Ashworth of Yonkers, N. Y. These men are very sincere in their desire for Christian union, though not quite clear as to what it is. The lure of some vast corporate church, not to say Catholic Church, seems to have gripped them. We have all respect for their fraternal aspirations, but no sympathy with their aim or method. Briefly stated, the objections to the scheme are these: 1. Their desire for union is not different from the Roman Catholic conception, and will lead to the same great corporate ecclesiasticism, with less homogeneity and strength. It is the very antithesis of the religion of Jesus, which is spiritual, individual and free. 2. They inevitably tend to obscure the difference between truth and error, what is true and what is false, by ignoring differences of belief and practice. 3. They try to unite people into one body who are absolutely at variance about the one essential thing, that is, about the way to be saved. If people differ here they cannot be classified together. If people have different ideas about the way to be saved, they cannot be united on earth and will not be in heaven.

WANTED—THE SUPERNATURAL

Dearly beloved, this is not an editorial written to fill a certain space in the paper. This is a cry from the heart that feels the need in the individual and in the church for the demonstration of the supernatural power in our Christian living and in the work, worship and ministry of our churches.

We are having ample discussion, not to say argument and contention among people called Christians as to the question of the supernatural element in or nature of our religion. There are those who deny or play down the miraculous in revelation and in the advancement of the kingdom of God. Questions are raised or denials are made as to the miracles, inspiration, the virgin birth, the resurrection, the operation of the Spirit of God in regeneration, etc.

Many of us have seemed to be on the defensive when we were advocating the essential and fundamental truth of the gospel of Christ. We have been trying to prove in a battle of words the truth of the gospel and the preciousness and power of the grace of God. This may be and we believe is proper and may at times be a necessity in the furtherance of the gospel. But surely this is not the best way, not the greatest need, not our present need. If we are able to see the need of Christian people today it is that we should demonstrate the present day supernatural character and power of the religion of Jesus, not in word but in deed; not in argument, but in divine energy; not in logic, but in life.

And let us not understand by this that religion must be proved by an orderly walk simply, not by correct deportment merely, which escapes the world's criticism or merits its approval or even provokes its admiration. These are good only so far as they go. But what we need now is a demonstration of the power of God that breaks forth like the flood waters of the Mississippi and sweeps everything before it. We need such an outpouring of the Spirit of God as will break up all the formality of our church services and will make men cry out as they did at Pentecost, Men and brethren what shall we do.

We have seen people in church many times weep over a pathetic story; but it has been a long time since we have seen them turn pale and weep and cry out because of their sins.

Nothing can do this but the power of God. It has been done and can be done again. Men in the pulpit now are afraid of losing control of themselves and being mastered by the Spirit of God. Men and women in the pews are afraid of being demonstrative. It is perhaps too much to say of them that they are afraid of what might happen if the Spirit of God fell on them. Most of them have never seen any such demonstration. Are we afraid to turn the reins over to God; afraid of what he might do?

We will prove to the world the supernatural nature of our religion not by argument, but by demonstration of the Spirit of God and of power. Paul said, "And there came in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face, and worship God, declaring that God is among you

indeed". Have you ever seen anything like that? Why not? If the religion of Jesus Christ is a supernatural religion it can be demonstrated in mighty conviction in glorious conversions today. A demonstration of its supernatural power is the thing most needed today.

The church at Florence put The Baptist Record into every home. Thanks to Pastor B. A. McCullough and to Mrs. Whitfield, who led the committee.

The churches are sending in the lists steadily now, and we greatly appreciate this cooperation. The Convention has made the price such that a church which wants its members to be intelligent about the Lord's work cannot afford to miss the opportunity. Remember that if ninety per cent of your families get the paper it comes at half price. Let somebody start it in your church.

It is said that after Mr. Wu had served for several years as Chinese Ambassador to this country, he was on his way home spending a few days in New York City. The pastor of the Chinese Church there wrote inviting him to their Sunday services. He replied that before coming to this country he had known something of the Christian Churches in China and was very favorably impressed; that when he was coming to America he determined to visit the churches here and learn something more of them. But that this was the first invitation he had had since coming to America.

Our readers will recall mention made in The Record in December of the rugs which are made and sold by the ministerial students of Mississippi College under the direction of Professor Autritt, who is a master weaver from Russia. A good number of Record readers ordered these rugs and are much pleased with them. Dr. Webb Brame of Yazoo City wrote that he was delighted with his purchase. These young men have now on hand a hundred rugs of various colors, sizes and material. The sizes run from 18 by 36 inches to 5 by 12 feet. They are pink, green, blue, etc., made of jute or cotton or new cloth scraps. They are reversible. Prices range from \$2.40 to \$10.00. You will get your money's worth and help a good cause. If interested write to V. C. Applewhite, Box 251, Clinton, Miss.

Our first visit to the legislature during the present session was made Monday morning to witness the contest over the bill to legalize prize fighting. We were gratified to find most of our Baptist men voting against, but sadly disappointed in some others. The advocates of the bill had nothing to say in its favor, but they seemed to be seeking favor of the American Legion. We do not see how the people of Marion County can stand for a little fellow who misrepresents them in the house by telling an exceedingly dirty story. Mr. Wilroy of DeSoto County made a great speech against the bill. It passed by a vote of 69 to 59, which was less than on its original passage. However, it is still to come before the Senate and the Governor. Many churches have sent in proaests against the passing of the bill. If your church has not, there is time if you act promptly.

EXCESS OF WOMEN

By Mrs. P. I. Lipsey, Jr.

London, England.—Two million more women than men in England creates an interesting social situation. In this country for several generations the women have outnumbered the men, but there is a marked difference in numbers at this time because of the men lost in the war.

Two million surplus women make themselves felt in arranging the social, economic, and political scheme of things nearer to their hearts' desire.

In the course of a generation, most of these two million will have no chance to marry. This is the basis of the problem.

The psychological attitude that results is that of pursuit and capture on the part of the women, and one of wariness and irresponsibility on the part of the men. This pursuit coddles and spoils the men, since it reverses the normal procedure. The attitude of the men may be compared to that of the young men in our normal schools, where the enrollment is principally women.

The solution of the problem would be comparatively simple if the two million were set apart at birth as those who were to remain unmarried. But the numbers are only in statistical reports, and all of the women are potentially in the married or unmarried group. This gives play for many human, laughable, even pathetic incidents, far removed from cold numbers, as evidence of the condition.

Sometimes it is shown in a mere serio-comic family dilemma. An English family with a moderate income has two daughters. They are attractive, even husky young athletes, who are well-educated and have a vivid interest in life. The mother complains that the girls have no beaux. She was married at their age. Talk with the girls reveals their intolerance of the youth of the neighborhood, who are undersized office workers, just clerks who can never earn more than fifteen or twenty dollars a week. They laughingly say that all of the interesting men are already married. It is a joke to them, but a matter of concern to their parents.

In another English family the matter has become more serious. Two daughters and three sons have been given a good education. Their father is a chemist who owns five or six drug stores. The eldest daughter is a registered pharmacist, married a hair-dresser. The other is a child's nurse, who has had three years of professional training. Her sweetheart is not her equal, physically, mentally, or socially. Yet she helps to support him out of her five dollars a week. There are hundreds who do the same.

This nurse recognizes that she is the victim of social conditions. Referring to the fact that there are more women than men in England, she said bitterly: "Ah, the men are spoiled. They expect the women to black their boots."

Then shrugging her shoulders, with a twisted smile she added, "Well, if we didn't, someone else would."

An engagement in the middle classes is often complicated by the economic status of the young man. An engagement lasting five or six years may result, during which time the couple visit each other's families, and are accepted as betrothed by the community. Sometimes the young man changes his mind, and marries a younger girl when he becomes financially able. Then the jilted girl has no second choice. She has less chance of marriage than a widow, because of the suspicion attached to a broken engagement.

The frequent redress of the broken engagement is the breach of promise suit. Often it is the pitiful claim for the few pounds spent on the trousseau. In one case the judge asked if the clothes couldn't be worn. The girl stated that they were bought to wear in India, and therefore were too light for this climate. Again the claim may be for heart balm for a life of spinsterhood. This may seem exaggerated in a coun-

try where only the fortune hunter resorts to the breach of promise suit. Yet, almost every week there is such a case in the London courts.

The attitude towards matrimonial assets becomes very practical. A girl was riding with her fiancé in his automobile. In an accident her face was badly cut. She brought suit against him for damages. Her comment when questioned was that a marred face lessened her chances of marriage—even to the defendant. And if they did marry, the money was still in the family. They left the court together.

The surplus of women disturbs some marriages already accomplished. Divorce cases in many instances show, not a vicious condition, but a single woman involved. Concubinage has been suggested as the logical remedy. A paper read by a member of the nobility at the Eugenics Society recently seriously advocated this remedy.

Emigration is doing something to relieve the congestion. Organizations are sending trained women workers to various parts of the empire, particularly to Canada, Australia, and South Africa. Among these organizations is the Society for the Overseas Settlement of British Women.

In connection with the emigration, eighteen young Englishmen in South Africa wrote to the Mayor of Nottingham, Lancashire, for wives. They wanted them to be from the home county. One hundred and twenty Lancashire girls replied to the mayor wanting husbands.

Even in the political sphere the surplus of women is felt. The Conservative party is agitating a proposal for the "flapper vote", through a change of the franchise age limit for women from 30 to 21 years. There are varied opinions as to the effect on legislation of this overwhelming majority of women voters who would receive the franchise.

At present nine English cities have women mayors. The mayors of Liverpool and of Eastbourne are unmarried women.

Young women are entering the professions and public life as a life-time job. Many of them are influenced to do so because of the unequal numerical proportion of the sexes. Some of them marry later, but many do not.

Women doctors have a respected place in the profession. Many of them are unmarried women.

A press notice last week commented upon the added number of women winning bar examinations. Two unmarried women have been the first women to gain admission to the Civil Service in direct competition with men under conditions which admit women to the higher Government posts with salaries of \$15,000.

Many years women have owned and managed various business enterprises. A recent innovation is that of a Surrey business man who has styled his business "H. Marmont and Daughter, Ltd." in recognition of the partnership of his daughter who sustained the family business through the war.

But to the list "doctor, lawyer, merchant, thief", we may add architects and aviators as of increasing importance. Miss Elizabeth Scott, a young London architect, won the recent competition for plans submitted for the Shakespeare Memorial Theatre at Stratford. She won over Americans and Englishmen, who submitted plans. In flying, a dozen or more English women have won fame.

That single women are making a place for themselves is not to be questioned. That the preponderance of women is influencing the independence of women in general in England is true, I think.

In the meanwhile, hospitals, maternity nurses, and child nurses are taking especial care to save all of the boy babies.

Pastor W. L. Grafton, a student in Mississippi College, brings in a long list of subscribers, ninety per cent of the membership of Clear Branch Church in Rankin County. Come and welcome.

CONFERENCE ON EDUCATION

UMATILLA BAPTIST ASSEMBLY

By Dr. J. W. O'Hara

For the purpose of ascertaining facts concerning general education in the South, and with the view of advancing the cause of education, Dr. Rufus W. Weaver, Corresponding Secretary of the Baptist Education Board, called a conference of the representatives of the State Departments of Education from seven southeastern states and the representatives of the large religious bodies in the South. Public school officials in attendance were from Georgia, Florida, Alabama, Tennessee and South Carolina, while letters from other state superintendents expressed keenest interest in the conference. Dr. Rufus W. Weaver, from the Baptist Education Board; Dr. Henry W. Sweets, Corresponding Secretary of the Education Board of the Southern Presbyterian Church, and Dr. J. W. O'Hara, Superintendent of the Mountain Schools of the Baptist Home Mission Board, represented their denominations. Mrs. Cora Wilson Stewart came from Washington to represent the National Illiteracy Crusade.

The first day's session was given to the reports of education from the State Superintendents. The principal subject under consideration was an equalizing fund for the purpose of stimulating and providing adequate education in the backward counties. All of the state representatives reported something achieved in equalization funds. A few of the states have made remarkable progress.

The second day was given to the consideration of illiteracy in the Southland. Seventy-four per cent of the native white illiteracy of the United States is in the South. Practically all the states reported encouraging efforts looking toward the elimination of illiteracy within their territory. Alabama perhaps, leads with the largest appropriation of \$50,000.00 annually. Other states are making similar appropriations for the solution of this vital problem.

The report of a survey read by Dr. Weaver, revealed the fact that the problem of illiteracy in the Southland is one falling in the largest degree on the Baptists. However, the findings of the conference were that it was a task which will require the combined efforts of all religious, philanthropic and educational organizations.

Committees were appointed, looking toward placing the matter before the various religious and educational bodies in the Southland, with the view of securing concerted and cooperative efforts in the eradication of illiteracy. The conference was of the opinion that the financial burden of such effort should rest in the main part with the state, but that the moral support and the cooperative efforts of all organizations would be necessary to reach the goal fixed by the National Illiteracy Crusade for the decade ending in 1930.

Every child in the Southland, under the law, is entitled to equal opportunities and equal educational advantages. At the same time every individual beyond school age should be able to read the Bible and enjoy the blessings of elementary education. This field of endeavor not only provides a tremendous appeal to the large religious bodies in the South but furnishes them an opportunity for valuable educational and religious achievement. In this problem is wrapped up enlistment, education, evangelism, denominational progress and good citizenship.

Thanks to Brother Bryan Simmons, one of the state evangelists. He held three meetings in Alcorn County and put The Baptist Record in all the churches.

A pamphlet just received contains the address of Dr. S. E. Tull made at Pine Bluff, Ark., on "Shall Al Smith Be President?" We do not know anybody who can answer that question more effectively than S. E. Tull.

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Housetop and Inner Chamber

Thanks for minutes sent to the Committee on History. Brother Boyd will have a word more to say.

Dr. H. L. Martin of Lexington is preparing to conduct a party to the Baptist World Alliance in Toronto in June.

R. C. Blaylock, Mississippian, who was recently pastor at Wynne, Ark., has accepted a call to Grenland Heights, Memphis.

Bro. H. B. Williams of Brooksville resigns his work as pastor there, effective May 1st. Plenty of room in Mississippi for his kind.

It takes seventeen Southern Baptists twelve months to bring one sinner to Christ. Surely we need a day of fasting and prayer.

Nearly one-third of the white Baptist churches of the South reported no conversions or baptisms in the past year. Surely a day of fasting and prayer would improve this situation.

In the meeting at Gunnison conducted by Pastor W. C. Howard of Flora, there were 34 professions of faith. The church will soon locate a pastor on the field, in connection with a nearby church.

Answer this question to your own satisfaction, Is the difference between Baptists and Catholics as to the matter of authority, a difference as to where the authority of Christ is found, or is it a difference as to whether there is such a thing as authority?

We are in receipt of resolutions passed by the First Church, Sheffield, Ala., expressing high regard for their retiring Pastor, Rev. J. D. Thompson, who has resigned to accept the call to Booneville, Miss. We are glad to welcome so worthy a man to Mississippi.

The Canadian Baptist says that a special rate of a fare and a half for going and coming to the Baptist World Alliance has been agreed upon by the railroads in the United States and in Canada. That is about what a clergy permit secures. It may be there will be special excursion rates for summer trips at that time, June 23-29. Take it up with your railroad agent.

"The roll call of the nations" was perhaps the most interesting feature of the program of the Baptist World Alliance in Stockholm five years ago. Some one spoke for every great group of Baptists in the world and though speeches were limited to five minutes it took all day. They were there from all the earth. This will be a great feature of the meeting in Toronto.

Brother Joe Percente, who has been giving his testimony to the saving grace of Christ in churches in and near Jackson recently, is another demonstration of the excellency of gospel over the law. When he lost the world championship as lightweight prize fighter he opened up two saloons in Chicago. Prohibition put him out of business. In resentment he became a wholesale bootlegger. He was sent to the penitentiary in Atlanta. When he was dismissed he was a hardened criminal, and started a gambling house, and was guilty of other crimes. One day on the way to the river to drown himself, he was arrested by a gospel song and turned back. On his way back he passed a gospel mission room and was drawn into it and soon gloriously saved. He has for several years been preaching the gospel. Miracles? Yes, we may have them today; do have them. What the law could not do, because it was weak through the flesh, God did by sending his Son that the righteousness of the law might be fulfilled in us.

And now that standardization requires a large part of the alphabet attached to the names of teachers, Dr. J. E. Gwaltney makes it known that Dr. W. W. Hamilton has the following: A.B., D.D., LL.D., and Th.D. This doesn't keep people from thinking mighty well of him. And he can preach in spite of all of 'em.

Cedar Ave. Church, of Cleveland, Ohio, refuses to go into the Federation of Churches and gives its reasons. Their contention is that Bible principles are not to be compromised for economy in administration, and they oppose the theory that there should be only one church for every 1,000 people into which people should be admitted without doctrinal tests. Pastor T. W. Calloway is needed in that city.

Science and scientists get into queer mix-ups occasionally. They are now saying that it is "absolutely impossible" for a horned toad to remain 31 years or for any length of time in an airtight chamber and come out alive. But the Judge of the court of Eastland, Texas says he saw the thing taken from a sealed cornerstone, and the contractor says the same. And science, you know, is based on observed facts and is always open to conviction—when it suits the scientist. In the meantime, the toad thinks he is alive.

That horned toad in Texas finds himself in the position of the little boy who had been sick for months and finally the end seemed at hand. The doctor and the undertaker were waiting silently by the bedside, when the doctor dropped the limp hand of the emaciated boy and said, "He's dead." The poor boy moved his lips and whispered, "No, not yet." His aunt said, Sonnie, don't dispute the doctor." That poor frog is about to call in the veracity of the scientists. But they come back and say, "You are no frog anyhow, just a lizzard."

Speaking of anniversaries: it was on the first of March a few years ago that the present editor took his pen in hand to write a few lines in the capacity of editor, and henceforth the initials of his unchristian name stood for Printers Ink. But why mention anniversaries, they have got to be so many and whiz by so fast as to put to shame the Irishman's story. He was telling how fast the trains run in his country, and said it passed a herd of cattle, a carrot field and a lake, but the train was running so fast that it all looked like soup.

Notice was taken in a recent issue of The Baptist Record of a discrepancy between the reports of the Home Board and of the State Board as to the amount given in Mississippi to Home Missions. We are glad to say that the treasurer of the Home Board has written that the mistake was made in his office by crediting one check to Illinois, which had been sent in from Mississippi, and the discrepancy was increased by two checks not having reached Atlanta in time to be included in the report.

In the last meeting of the Baptist World Alliance, the singing by various groups was a stirring number on the program. But when the whole congregation struck "All Hail the Power of Jesus Name", it was like Pentecost, for many languages were used, but one message and the harmony of one tune was heard from thousands of throats. It must be like heaven to hear this multitude singing,

"Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe
And crown Him Lord of all."

You will hear it in all probability if you go to Toronto.

An earthquake did much damage to property in Palestine on Feb. 22.

J. L. Wise, formerly pastor Valence St., New Orleans, is called to Moorningsport, La.

M. E. Weaver becomes superintendent of Baptist Orphanage, Monroe, La., succeeding Brother Flowers, deceased.

The church at Sunflower sends The Baptist Record to every home, and the Sunday School gives the fourth Sunday's offering to the Orphanage.

Editor Tinnin is happy in baptizing his oldest son at Shreveport recently. Know how you feel, brother. Baptized all five of mine while pastor at Clinton.

Correspondents will please avoid sending cold cabbage to The Baptist Record. That is, don't clip a lot of things from other papers and send us. We shall be glad to hear from you if you have something to say and write it yourself.

Mississippi Conference of Social Welfare meets in Jackson March 1-3. Many active in social work in and out of the state are on the program. Dr. N. B. Bond of the University of Mississippi is leader of the Conference.

Is this a new form of insanity or a new name for a very common form. An alienist in Ohio says his patient is a "pathological liar". But the Bible says that all liars of whatever sort shall have their part in the lake that burneth with fire and brimstone.

The Religious Herald brings the sad news of the illness of Dr. J. F. Love, Secretary of our Foreign Mission Board in Richmond. He had a slight stroke of paralysis on Feb. 19, and was taken to the hospital. His mind is clear, but he is unable to speak. The doctors are hopeful of his improvement. This is another of the casualties in the war for the spread of the gospel.

We begin today a new month. There are only two months in which to finish the work of the year for the Southern Baptist Convention. The treasurer's books close the last of April. Then what is written is written. Remember Jesus says, "Thus saith he that walks amid the seven golden candlesticks and holdeth the seven stars in his hand, I know thy works".

Mississippians will grieve to lose Dr. D. I. Purser from our work in the state; and Tupelo in particular will suffer a great loss. He goes to be pastor of Citadel Square Church of Charleston, S. C., from which Dr. R. G. Lee recently came to Bellevue in Memphis. Dr. Purser has been several years in Tupelo and has seen the church grow in numbers, in spirituality and in liberality. An educational building has been provided and the membership has grown to over 1,100. Besides the work in his own church, Dr. Purser has greatly helped country churches adjacent to Tupelo.

It will probably be impossible for us to publish the correspondence of Dr. Gwaltney and Dr. Hamilton with reference to the Efficiency Committee and the Baptist Bible Institute. But we are glad to announce that the Committee has voted 15 to 2 to take out of its report to be made to the Southern Baptist Convention any reference to the Baptist Bible Institute. In this we are sure the committee will be commended by an overwhelming majority of Southern Baptists, and will save a lot of discussion in the papers and in the Convention. The committee, or Dr. Gwaltney, gives as the reason for this action the fact that the budget of the Bible Institute has been greatly reduced, the fear that the proposed recommendation would greatly handicap the Institute in its campaign in New Orleans, and the fact that the trustees of the Institute earnestly requested the committee not to make the proposed recommendations. President Hamilton of the Institute is handling the situation in a splendid way.

Editorial

DO WE NEED A DAY OF FASTING AND PRAYER?

Do you need it in your church? In your community? Do you need it in your own Christian life? It will help to come to a proper answer to that question if you will look around a little and then look within a bit. How was it at your church last Sunday? How many members of the church on the roll? How many of these members were at church?

It will not be wide of the mark to say that in the average church service there are from one-tenth to one-half of the members of the church present at any regular service of the church. Not including special efforts in revival meeting, there are probably not over fifty per cent of the membership of any church present at any regular service in the church, Sunday morning or Sunday night. Half of the people were not there. We are willing to give a \$2.00 book to any pastor who will count his folks and write us that half of the people on his church roll were at any one service on Sunday. This does not mean that those present would amount to half the number of his members, but that half the members were there. Don't count those not members, but count the members present, and if half your membership is present you get the book. Do we need a day of fasting and prayer?

How many people were converted in either of your church services last Sunday? Not in a revival meeting, but in the regular service? When Peter preached on the day of Pentecost, there were 3000 converted. Now it takes 3000 sermons to convert one soul. There must be something wrong with the sermons or the churches. Take it over the whole United States in all the churches of every denomination, and it will take a thousand sermons to save a soul. There must be a real need of a day of fasting and prayer.

Again, how many of the members of your church are regular contributors to the church and the denominational program? One of our editors has been figuring up lately and says that of about 3,800,000 white Baptists in the South, 800,000 are contributors to missions and the other 3,000,000 do nothing. We are not a specialist in figures and do not vouch for the accuracy of anybody's. We have had some surprises along that line. But everybody knows that the true figures in this matter are appalling. Hardly more than one-fourth of our Baptist people are giving to the spread of the gospel. Do you think a day of fasting and prayer would help?

To speak of the degenerate morals of our day would be only feeding you on commonplace stuff. Everybody knows it; everybody says it; everybody reads it daily in the newspapers—and we pass on. Traveling men say the hotels are infested with low women. Every now and then somebody comes in with a tale of whiskey running free in the hotels and they do not exempt legislators from guilt. A boxing association, it is rumored, buys the favor of a great patriotic organization with the promise of money to put through the legislature a bill to legalize prize fighting and some legislators fall over themselves to vote for it. Which way are we headed? Will a day of fasting and prayer call a halt in the downgrade of our generation?

Even in the pulpits we are sometimes endangered by weakness and spinelessness of men who ought to be prophets of God. More things that are not true, and more things that are secondary or utterly worthless are given out from pulpits today than ever before. And in our very best efforts to carry out the commission of Jesus to a lost world we are in danger of confusion and conflicting counsels. Conflicting opinions about methods and machinery take up a great deal of our time and newspaper space. Could we not

find help and deliverance and victory in a day of fasting and prayer?

In what has been said, not all the sad story has been told, but enough has been said to cause somebody to bring up the fearful charge of "pessimism." If we refuse to face the facts that are confronting us, we are afflicted with something worse than pessimism. Idiocy might be worse. Jesus said, "All power is given unto me." He cannot fail, but we must get in touch with him. Do you believe a day of fasting and prayer would help to do it? Let this writer register his conviction that there is not a difficulty which will not be overcome, not a condition of weakness nor degeneracy which will not be remedied if we give ourselves to prayer and fasting.

STRIVING TOGETHER IN PRAYER

Why do you find more church members at a football game than at prayermeeting? Because at the former the "players" put every ounce of energy they have in the fight, while at the prayermeeting the "workers" are about the slowest bunch you will find in a day's travel. At the football game "the fight is on" sure enough; they are "striving together" to win. At the prayermeeting they are often lazily trying to get through the hour with the least possible discomfort. To the average man at prayermeeting is about the tamest affair he ever comes up against. While at the football game, or basketball or baseball, everybody is "on his toes." "The kingdom of heaven suffereth violence" wasn't written about one of our present day prayermeetings.

What has a football game to do with the subject, "Striving Together In Prayer"? Much every way, for the word for athletics is the identical word that Paul uses when he speaks of praying, in Philippians 1:27. "With one soul striving (together) for the faith of the gospel." A similar word, the word for athletic contests, "agonizing" is used in a similar exhortation in Romans 15:30. In this verse Paul is making a plea which itself sounds like a fight to the finish: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit that ye strive together with me, (un-agonize) in your prayers to God for me". He puts all his soul into the exhortation and wants them to put all their strength into the praying.

You never saw a football game in which the players did not go down on their knees and faces, and pile on top of one another in an effort to put the ball across the goal or to prevent it. But it has probably been a good while since you saw a congregation go down on their knees and faces before God in prayer for the lost, and for the advancement of his kingdom. How long since you have seen the people get up from their pews and crowd the front of the church and the aisles on their knees in supplication to God? They are afraid of being charged with religious fanaticism. But they will get up on the seats and yell like a bunch of Comanches at a ball game, or break through the ropes and parade the gridiron or the diamond.

When we show the same spirit of determination in prayer-meeting that we show in our sports, then the church won't hold the folks, and the baptistry will have to be kept ready every Sunday that comes. If we know the way we are held responsible for walking in it.

Louisiana Baptists have their paper in a larger percentage of homes than any other state. And in January of this year the gifts to denominational work were about double those for the same month last year. In the past three months The Baptist Record has increased its subscription list one-third. And the receipts for February, 1928, were one-third more than they were for February, 1927. If you want to help the Lord's work, it is easy to see the best place to work at.

HOW TO BE HAPPY No. V

"Blessed are they that mourn!" Was ever more evident contradiction put into five words? Happy mourners! Jesus surely had some queer ideas, queer to the uninitiated. Did he mean to say that people may be happy in spite of their mourning? That could hardly be; for surely he did not mean to say that people may be happy in spite of being pure in heart; no, they are happy because of pure hearts, and they are made happy by their experience of mourning. When Jesus said, "Your sorrow shall be turned into joy", he did not mean that it would at some time give place to joy, but that it would itself be turned into joy. The very things that for the moment are the occasions of grief will in the end be the sources of our greatest satisfaction.

Now the answer to this enigma is two-fold. Mourning makes for happiness for two reasons. One reason is that it is a necessary factor in the formation of the finest character. The other reason is that it fits one for the highest service. These two things are involved in the reason which Jesus gave, "for they shall be comforted". Notice that the word for "comforted" is the verb corresponding to the name which Jesus gave the Holy Spirit, "paraclete". The work of the Holy Spirit is conditioned upon the experience of suffering and sorrow. Read the first chapter of Second Corinthians ("Who comforteth us in all our afflictions, etc."), concluding with "Now he who establishes us in Christ is God, who anointed us and sealed us and gave the earnest of the Spirit".

But back to the statement that the explanation is two-fold, character and service. We have already seen in previous study of other scriptures that these are chief sources of happiness. Happiness is on the inside; and it is contingent on service to God and men.

Beautiful character is impossible without sorrow. Sorrow does not necessarily make beautiful character, but it is not made without it. Jesus was made perfect through suffering. Pig-iron is made by putting the original ore through the furnace. Commercial iron then comes from its going through another furnace, and steel is only possible when the iron has been submitted to the blast furnace, at a still higher temperature. Jesus said, "Buy of me gold refined in the fire". Charcoal is transformed into diamonds by strong pressure and heat. If a garden of weeds is to become a bed of roses or ripened fruit, the sharp ploughshare and the mattock must do their work. Chastening and chastity are not so far apart. Remember that happiness is not on the outside, but the inside and that is where sorrow and mourning do the work of polishing the soul.

But the greatest happiness is in service, and service in the highest and largest measure is only possible to people who have undergone distress of soul. There is a delicacy of touch here that only experience can give, as there is a fineness of fibre which is to be had in no other school. Even God's sunshine and rain cannot produce a great crop on ground that has not been broken thoroughly and deep and often. And God's Holy Spirit uses best the man or woman in whose soul the deep tones of grief have been heard. It must take genuine faith to welcome sorrow. But Paul said that he gloried in tribulations because tribulations work steadfastness and steadfastness approvedness and approvedness hope, and hope putteth not to shame because the love of God is shed abroad in our hearts through the Holy Spirit given to us. Again he says, "I now rejoice in my sufferings for you and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake".

In the United States marriages increased 1.2 per cent in 1926 over 1925, while divorces increased 3.1 per cent. Texas seems the worst offender in this matter.

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Commencement speakers at Judson College May 27-28:

Baccalaureate Sermon, Rev. Rufus W. Weaver, L.L.D., Birmingham, Ala.

Missionary Address before Ann Hasseltine Missionary Society, Rev. David M. Gardner, D.D., Birmingham, Ala.

Graduating Exercises. Address, Rev. E. M. Poteat, D.D., L.L.D., Atlanta, Georgia.

DOES IT PAY?

The cost in dollars and cents of the education of a young man, ministerial student, in both college and seminary, is an investment of the Lord's money, which brings large returns. The idea of crippling the Baptist Bible Institute, because of comparatively few students graduating from it, and apparently the cost running high, is not even an economical view.

I was eighteen years President of Union University, and have been forty years one of its professors. In all this time and under all the circumstances, I have had opportunity to make observations which only men in such relations are able to make. I can point out certain individuals in all these past years who came seeking an education in order better to perform the duties of a gospel minister, who, after their graduation, have already turned back into denominational uses a thousand times the cost of their education. Others have turned back into denominational uses hundreds of times the cost of running the whole school during their attendance.

Baptist money invested in the education of preachers, and other church leaders, is the most profitable investment that can be made. The prosperity of our cause depends upon it. It gets on my nerves to hear people speaking against the education of a worthy young man because of what it costs.

—G. M. Savage,
Jackson, Tenn.

"THE ORPHANAGE SIGNAL"

We are still in need of clothing for the little boys from two to ten years of age. Of course we will be glad to receive any article which you do not have to buy that you feel will be of benefit to us.

"The \$1.00 Membership Fund"

The following have responded to Mrs. Henderson's request for each Baptist to give \$1.00 for improvement. This list will appear in The Record from time to time:

Dr. T. B. Wright, Hattiesburg, \$2.00, and Mrs. J. O. Hicks, McNair, \$1.00.

"The Sunday Special for Orphanage"

If your Sunday School is giving one Sunday's collection each month to the Orphanage, please write me at once as the names that notify me will appear in The Record each week from now on.

"Room Furnishing"

After this week all the names of the different church organizations and individuals that have furnished rooms in the Orphanage will appear in The Record. All rooms that contain two single beds have been taken, having only left those that contain from four to sixteen single beds. It will only cost the price of two single beds complete to furnish a four bed room.

Nice furniture in Jackson can be bought for the following prices: Simmons beds and perfection springs \$8.75 each, felt mattresses \$6.50, dresser \$16.00, chiffonade \$18.00, straight chairs \$1.50, rockers \$2.50, congoletum rug \$8.50, duplex shades \$1.00, reading table \$4.00.

Read your Record, and find out what we need.

—B. E. Massey, Supt.

The church at Lexington is planning to renovate their building at a cost of \$25,000. They might have known there would be something like this to do when they called H. L. Martin for pastor.

Convention Board Department

R. B. Gunter, Corresponding Secretary

The Relation of Good Religion to Good Business

It has always been necessary for some business to be connected with religious work. In fact, there is a business side to everything, for some expenses must be borne. Christ found it necessary to have a treasurer, and a treasury department has always called for trustworthiness. For this reason, the one who was to betray Christ in order that the Scriptures might be fulfilled, being an untrustworthy man, hence material for traitor, was entrusted with this trustworthy position.

But the above is in part beside the point at issue. We have in mind the fact that the business side of our denominational work should be conducted in such a way as to attract people to our work rather than to call forth adverse criticism from those who are skilled in business matters. A number of changes might be made in our denominational methods which would increase efficiency and make for economy. We should not be sensitive when those who are carrying forward the work offer suggestions which look towards improvement. We should rather invite criticism and sympathetic suggestions.

One point in mind is that the Baptist Denomination through one of our agencies, the Baptist Orphanage, is farming land which is valued at \$1,000.00 per acre. Some will say that some of this land produces over 100 bushels of corn to the acre. While that is true, our people at large do not realize that there are scores of loads of fertilizer hauled and scattered upon this land before the corn is planted. If you count the cost of this hauling and applying of the fertilizer, which fertilizer to be sure is donated, you will find that the cost of producing that corn is tremendous. If this high valued land were sold, other land just as productive could be had for \$50.00 per acre and the net profit would be far more per acre. There is scarcely any land valued at \$1,000.00 per acre which can be farmed so as to enable one to so much as break even.

In our State Mission work we are endeavoring to get rid of everything which does not make a profit. There is no more reason for losing in the business affairs of our religious work than there is for losing in civic affairs.

"YE BROUGHT THAT WHICH WAS TORN"

The above quotation from the first chapter and 13th verse of Malachi refers to animals which were brought for sacrifice, but it reminds the writer of what he recently saw at the Baptist Orphanage. The Orphanage had received a box of shoes and clothing. There were in the box shoes which would not keep a person's feet off the ground because the soles were literally worn through. They could not be used at all unless first sent to the repair shop and repaired at cost to the Orphanage, and many of them were by no means worth repairing. They were actually refuse.

And to add to the penuriousness of the donors, they placed a value upon this donation that they receive credit in dollars and cents.

The writer remarked to the Superintendent when looking at this junk that he would like to have some of those shoes to hold up before the congregation when preaching on the Judgment. People who make such offerings to our orphan children must undoubtedly be included in the characters mentioned in Revelation the 6th Chapter and 15th and 16th verses where it is said that, "They hid themselves in the dens and in the rocks of the mountains; and said to the moun-

atins and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; For the great day of His wrath is come; and who shall be able to stand?"

Fred Brown.

It is a joy to the writer to know that Dr. F. F. (Fred) Brown, Pastor of the First Baptist Church, Knoxville, Tennessee, is to be one of the principal speakers at the Sunday School and B. Y. P. U. Convention. Dr. Brown was our seminary classmate. Our rooms joined in the dormitory, New York Hall. In spite of this, Fred has made his mark. He is Pastor of one of the greatest churches in the South. During the 75 Million Campaign his Church erected a splendid house of worship and while paying for this building they met their obligations to the 75 Million Campaign. His is a missionary Church in deed as well as in theory. Fred is one of our North Carolina mountain school boys. If a person deserves credit for coming from adversity to the top, Fred surely has much to his credit. His opportunities to begin with were very limited, but when the Lord laid hold of him, he could have said of him as he did of the one to whom the keys of the Kingdom were given: "Thou shalt be called Cephus," for he has in him that rock-like character and with that rock-like character he has the Spirit of the Master. Our final words in view of this are, "Hear ye him."

MINUTES STILL NEEDED BY THE STATE CONVENTION BOARD OFFICE

Chickasaw	Marion
Coldwater	Mt. Pisgah
Columbus	Noxubee
Covington	Prentiss
Ittawamba	Smith
Jasper	Webster
Lafayette	Yazoo
Madison	Zion.

AN APPRECIATION

Our State Board is to be congratulated on the fact that it is building up a strong evangelistic force which will strengthen every phase of our work. The Board has been wise in the selection of men in this department, because wherever these men go they seek not only to win the lost but they strengthen the whole program of our work. The last man added to this body of splendid workers is Bryan Simmons. Bro. Simmons is one of the most capable men in our state. It was my privilege to have him with me in an evangelistic campaign some years ago, and I know him to be one of our very best preachers and is especially fitted for the work to which he has been called. Bro. Simmons has been a pastor and knows what the churches need, hence his work will be constructive wherever he goes. He also has an evangelistic message which will render him acceptable with the churches.

—J. W. Mayfield, McComb, Miss.

Shady Grove Church, Copiah County, sends The Baptist Record to every family in the church. They have recently moved into their new \$10,000 brick building and are making progress every way under the leadership of their new pastor, Dr. A. A. Kitchens. They have secured promise of Brother H. S. Summers of Hopkinsville, Ky., to help in a meeting third Sunday in July.

HOW WAS IT STARTED?

Eldridge B. Hatcher

I refer to the 75 million campaign. Nothing like it had ever occurred before among Southern Baptists. The very aim—\$75,000,000—well nigh took away our breath, and while, because of unforeseen disasters, it fell far below the lofty goal, yet it won world-wide triumphs and marked an epoch in Southern Baptist history. It revealed to our Baptist people their ability enthusiastically to work together in vast movements.

How did it come about? By what means did the Southern Baptist host catch fire?

The match was struck at the meeting of the Southern Baptist Convention at Atlanta in 1919. The heart of that Convention surged with the one purpose of projecting an immense missionary program.

What brought about this Convention-outburst at Atlanta?

It began months beforehand. There were no marked divisions in our ranks. The papers were not filled with divisive issues and discussions, but, throughout the South, there was a heaven-born conviction that Southern Baptists in that day of world movements must attempt something large in behalf of Christ's world program. This conviction was like the smouldering fire which kept growing. No cold water was thrown upon it and the papers kept fanning the flame and as the delegates leaped from the train at Atlanta the one universal question was "What shall we do?" Something had to be done. Like a tidal wave that conviction lifted the Convention high above all frowning mountain crags, as did the ark in the olden days, and near the close of the Convention was held that never-to-be-forgotten culminating service, whose eminent speakers merely gave voice to the vision and purpose then gripping the delegates. Right there the Seventy Five Million movement was launched and, like a magnificent ship, it went scudding through the waves and cut upon its memorable earth-wide voyage. Southern Baptists had emotions then which they had never felt before. They moved with a quicker step, had a new light in their eye, and read their past history and their future destiny in fresh and brighter letters.

Storms struck that ship thus hilariously launched, but it scattered uncounted blessings along our Southern shores, and swept across the seas carrying rich cargoes to heathen lands where today are visible the monuments of that world-encircling campaign.

Southern Baptists now face an even greater crisis. They need a big sum with which to set forward their great Cooperative Program. They also need a huge sum for paying off their debts. If, therefore, they will put these two sums together—about \$9,000,000—and will raise at least that total amount, they will thereby fling off the shackles of their back-breaking indebtedness and give a fresh and powerful impetus to their cooperative schedule.

The question rises, therefore, will Southern Baptists combine their debts and their budget into one big figure as their objective and, in one year, raise the entire sum and bring about the new day for our denomination.

We do not seem to be getting ready for a Convention like the one at Atlanta. We do not wish one exactly like it, but one charged with something of the same spiritual power. But we are now drifting towards another Convention of machinery-changing and straining discussions that will leave the Convention with no strength nor heart for mighty missionary ventures.

Why not gird ourselves for a memorable missionary upheaval at Chattanooga. Suppose that our editors, pastors and secretaries should begin to kindle the fires. If there are committee reports and machinery alterations to be considered, the Convention could squarely face them in the beginning and promptly settle them. Surely the delegates, almost upon arrival, will be ready to

vote. But let the Convention save its strength for the monumental matter of exalting Christ's great Kingdom Program, by unitedly and enthusiastically projecting a campaign for raising within a year the needed funds for setting our work free from debt and guaranteeing a definite advance for the next year. Let that dream begin now to lure us. Let it be the theme of our prayers and sermons and newspaper articles. Not the question as to which of our denominational children we must throw out of the rear of the Convention chariot to quiet the pursuing wolves of debt, but the question as to how much is needed so to quicken the chariot's speed that, with all the children kept on board, it will sweep on beyond the reach of the debt-wolves.

Will the Convention meet the issue? Southern Baptists could easily pour into the treasury the entire needed figure, and, I believe they will, if our noble pastors and other leaders will lift up the standard and sound the trumpet. The first contributions received could be applied to the cooperative work until the needed amount for that work is reached, and the remaining contributions would go towards the debt. Would not our people, catching the sight of such liberation and victory, be inspired to give the total needed sum?

Why not get ready for an epochal Convention?

Who wishes to attend another Convention of prolonged arguing about how we shall use the knife upon our hard won agencies. Let us pay the debts and thus remove the roots out of which most of the retrenchment suggestions grow. Who would have a Convention in May of discussions merely repeating what we have already been reading in the papers? But who of us would not travel leagues uncounted to attend a Convention that would sound the resurrection trumpet?

Why not prepare for such a Convention. Oh, not a Convention, wild with trumped-up schemes and vaporous outbursts, but a Convention throbbing with profound missionary fervor, surging with a new love for Christ, thrilled by the vision of vast triumphs for His world program and filled with a burning purpose to raise the full sum needed. No one wishes a campaign of promises and money-pledges that will not be fulfilled. But is there not now needed among our people some large challenging movement that will shake them out of their lethargy and rally them for a mighty missionary undertaking. For this purpose it would be necessary for the Convention to project a campaign of preparation culminating in December pledges to be paid during the year. Such working together by our people would, in itself, be equal to a revival. Vast dissemination of information throughout our constituency would be needed—and what is more desirable now than just such indoctrination and instruction for the uninformed, the misinformed and the unenlisted?

And then suppose that at the end of the year—after huge and strenuous campaigning the tidings should go forth that the full amount in cash had been raised! Would we not all feel jubilantly repaid for all the struggles? Such tidings of victory would mean the awakening of our Southern people, the hurrying back of our missionaries from America to their languishing fields, the lighting of the lamps of hope throughout our mission lands and the sunrise of a new day for our denominational world program.

Dr. J. W. Mayfield will remain at McComb, declining the call to a church in Alabama. His young people are showing great loyalty to the church, at times crowding the large auditorium. He is also in constant demand for evangelistic meetings. He goes next Sunday to assist in a meeting at Groesbeak, Texas. In March he assists Pastor A. T. Cinnamond at Kosciusko; and in April he will assist in a meeting at Mart, Texas, where he was pastor several years ago. He says his people are taking to The Baptist Record like ducks to the water, or words to that effect.

AL SMITH AND COMPANY THROW DOWN THE GAUNTLET

B. A. Copass, Seminary Hill, Texas

Many Southern people are doing political shouting. The National Democratic Convention is coming South, coming to Texas, this year! Hip, hurrah! But what does it mean? It means that the South is to be cajoled, blarneyed, and if necessary bullied, into supporting Al Smith, and all that he stands for, for President. It means that the political "leaders" of the Democratic party are willing to sacrifice everything that the great old organization and every true American patriot have held dear in the past—if they can only win. It means tying every clean, dry, patriotic Democrat to the wheels of the chariot of lawlessness, rum, bolshevism and Roman Catholicism. It means that we loyal Americans will be asked to vote in such way as to begin the disintegration of every righteous thing in political life, that we have fought for and won in the last fifty years. It means to vote to plunge our children and grandchildren into a welter of sin and reaction for which they will rise up and curse our memories for being full grown idiots or cowards or both. And all this in the name of the Democratic party!

Coming to Texas was the first open step in the program. During the coming months every kind of political maneuver known to priest or politician will be used. Cleverly Al Smith will be "played up." He will become the "patron saint" of law enforcement "whether he personally believes in any particular law or not." His past record on laws bearing on moral questions will be "hushed up" as far as possible. He will almost have a halo around his personal and official head. And just as cleverly "religious intolerance" will be "played up" (while every half way informed person knows, that religion is not involved at all, but Jesuitical politics. The Catholic is just as free to exercise his religion in America as a Methodist or Baptist.) The question of "hospitality" will be "played up", in order to get an uninstructed delegation or one instructed for a "favorite son", all of which will mean, that the Southern delegations will be swung to Al Smith at the proper moment. Influential names will be used if possible to this end, e. g. after the courageous speech of Governor Moody at the Jackson Day dinner, it was whispered around that he had privately promised a part at least of the Texas vote to Al Smith; a thing that I am sure the governor would repudiate with all his soul. Private persons will be employed to go around and create sentiment while ostensibly they are agents or traveling men. "Prohibitionists" and "Protestants" will be saying, that the "prohibition question is settled." "It is in the constitution to stay." "So why bother about it" while all the time they are trying to get Al across. "Politicians" and "business men" will give out interviews, which the daily press will "play up." Every patriot, who sees the danger and sounds the alarm, will be called "a prejudiced agitator", or "political fanatic" or some other choice epithet. If he holds public office he will be threatened with defeat for reelection. Some popular Southern man will be "played up" for the vice-presidency. I know of three Southern men who have been "approached" already on that subject.

Now what are the elements of Al Smith's strength? Three things in this country. First, crime and lawlessness which of course includes liquor; second, "Big business" that wants to break down the immigration bars so as to get cheap labor; third, Roman Catholicism whose leaders avowedly mean to "take charge of the politics of this country and thereby dominate the world." (This is a recent private declaration of a priest.)

Three things abroad: First, the liquor interests that want to sell liquor to America; second, emigration agencies that want the price of trans-

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portation; the governments behind them want to dump their "surplus of undesirables" on us who in turn will be organized to overthrow our institutions; third, political Roman Catholicism. The "Black Pope", (the head of the Jesuits) will manipulate things. The Jesuits were organized for the express purpose of overthrowing Protestantism. These three aggregations abroad will be willing to spend millions on the nomination and election of Al Smith.

And now what will we do about it? Protest gently and then slide along? That is what is expected of us, and they will laugh at a mere protest. If we hope to avert this impending calamity we begin now, today. Herald it far and wide that we will meet such things at the ballot box and overwhelm it. Begin now; speak out, organize for the "Conventions" in May. We are expected to stay at home and let the politicians manipulate those conventions so as to get delegates to the state convention, to suit them. Be at those precinct conventions and then at the county conventions. Get every patriotic organization to speak now and organize. Then we must get together on some good man, who represents true Democratic principles, as our candidate for President. Has the Democratic party become utterly poverty stricken in personnel? Have we no men of high political principles to offer? Let us find a name, a suitable man and do it without delay. We can avert the nomination of Al Smith if we will do it now.

Tell that organization behind this iniquitous program, that, if they use the lawless and Irish Catholic elements in the North (in the North the Democratic party is largely dominated by these elements) to force the nomination of Smith, we will break ranks and defeat him at the polls in November. When if the Democratic party sells itself to such iniquity, the only way to save the party for the future, is to defeat it so signally that its "leaders" will never forget it.

We who love our country and its institutions stand at the parting of the ways. Which way will we take? If Southern patriots fail in this hour, Southern Democracy will have no influence in national counsels for the next half century. They will justly be the laughing stock of the world. My conviction is, that Southern Democracy will answer the high call of the hour and heroically meet it.

ORPHANAGE SIGNAL

1—We are delighted to announce that W. M. U.'s and Sunday School classes all over the state are responding to the call for furnishing rooms and we now have funds enough to furnish twelve rooms, leaving us 32 wards with the old furnishing and unfurnished that need someone's attention. Who will be the next? It will be fine for your church or organization's name to be over the door of one of our rooms. Will you come and look over the home for yourself?

2—We need clothing for our little boys from two to eight years of age.

3—We had a number of our girls in bed this last week following the vaccination of all of our high school girls.

4—The bill for the free school education of our orphan children is before the legislators. Write your senator and representative to support the bill. It is a shame that orphans are not permitted a free school education.

—B. E. Massey.

DATES TO KEEP IN MIND

Sunday, March 11—Day of Fasting and Prayer in our churches for the denominational work.

Thursday, March 15—Day of Prayer and Conference in each association for our mission work.

March 20-22—S. S. and B. Y. P. U. Convention at Hattiesburg.

April 3-5—W. M. U. Convention at McComb.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

PAY DAY

Matt. 18:23-35.

"Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not; but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceedingly sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besought me. 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

I. THE MERCIFUL GOD, V 23-27.

1. Demanded a settlement with his servants, V 23.
2. Found one servant owing him ten thousand talents, which is equal to about ten million dollars, V 24.
3. Commanded that the servant and wife and his children and all he had be sold, and payment be made, V 25.
4. Had compassion on the servant, and forgave him the debt when the servant asked him and begged for mercy, V 26-27.

II. THE UNMERCIFUL STEWARD, V 28-30.

1. Demanded settlement with his neighbor, V 28.
2. Found that his neighbor owed him one hundred shillings, which is equal to about seventeen dollars, V 28.
3. Threatened to kill his neighbor because he couldn't pay him, V 28.
4. Instead of forgiving his neighbor when he begged for mercy, he cast his neighbor into prison until he should pay that which was due, V 29-30.

III. THE PUNISHMENT OF THE UNMERCIFUL STEWARD, V 31-35.

1. He lost the confidence and respect of his fellow-stewards, V 31.
2. He lost the confidence, favor and blessing of his Lord, V 32-33.
3. He was required to pay the ten million dollars, V 34.
4. He was turned over to the tormentors until he should pay all that was due, V 34.

IV. THE WARNING GIVEN TO ALL OF GOD'S STEWARDS, V 35.

1. God will deal with his stewards just as they deal with their fellow-men, V 35.

2. If stewards expect God to forgive them for not tithing, then they must forgive their creditors when their creditors fail to settle with them, V 35.
3. If stewards demand that they shall pay them their dues, then God will demand his stewards to pay him all that is due him—a tithe, V 35.

QUESTIONS SUGGESTED BY THIS SCRIPTURE

1. Is God going to demand a settlement with me? (V 23).
2. How much do I owe God? Have I given God a tenth of all that has come into my possession since I was ten years of age? (V 24).
3. Has God had to take some livestock, or property, from me in order to prevent me from keeping that which belonged to him—a tithe? (V 25).
4. Has some member of my family had to suffer because I was not willing to give God his tithe? (V 25).
5. If I am not able to pay a tenth of all that has come into my possession since I was ten years of age, will God forgive me and relieve me of that obligation if I worship him and beg his mercy, and promise to tithe from now on? (V 26-27).
6. Don't I expect the people who work my land, or who use my property, to pay me for the use of it? Then, why shouldn't God expect me to pay him for the use of his property? (V 28-32).
7. What right have I to expect my creditors to pay me, unless I pay God his tithe? (V 33).
8. Does not this scripture teach that as certain as I demand that those who use my property pay me for the use of it, God will demand that I pay him what I owe him? (V 34).
9. Wouldn't it be better for me to get my account with God straight now, instead of waiting until he turns me over to the tormentors? (V 34-35).

Whoever actually follows Christ must go the way of the cross. "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." (Luke 14:27) It is not the cross of Christ which the disciple is to bear, but "his cross," "his own cross." And who ever bears a cross proclaims thereby that he is ready for crucifixion. Many a person imagines he is following Christ when he is doing nothing of the kind. For Jesus, the way to spiritual triumphs and glory was the way of the cross, and the same thing is true for the followers of Jesus. What His cross meant to Him in the line of duty as Savior, my cross will mean to me in the line of duty as a Christian. As thus viewed what is the meaning of the Cross? It stands for suffering and sacrifice. It stands for surrender and submission. It stands for death and separation. It stands for stewardship and service. (The Missouri Baptist Bulletin).

Mrs. G. C. Sandusky, wife of Pastor G. C. Sandusky, Holly Springs, is at the bedside of her father, who is in a very critical condition in the Baptist Hospital, Louisville, Ky.

A man in Mississippi who owns a small farm rents it for \$100.00 a year and pays \$50.00 a year for taxes. It looks like this is a nuisance tax. Why not tax the cigarette a while?

The Baptist Record

Published every Thursday by the
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Board

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

In The Beginning

While doing some research work
recently I came upon the minute of
the organization of Oktibbeha Bap-
tist Association (not Oktibbeha
County). It set my mind to running
over the past days and I thought
that a brief sketch of that meeting
might be of interest to many. I
was a member of this good body for
several years and its clerk for a
while.

This meeting was held with Pine
Grove Church, Lauderdale County,
on Friday, Nov. 26, 1880, and con-
tinued through Sunday. Elder J. C.
Foster was elected President of
the convention and Elder L. B.
Fancher, Clerk. Ten churches sent
messengers as follows: Macedonia,
Pine Grove, in Lauderdale Co.; Zion,
West Kemper and Bella Villa in
Kemper Co.; Herbert, Pine Grove
and Antioch, Neshoba County, and
Pleasant Grove, Newton County.

The association proper was con-
vened in the afternoon, the same of-
ficers were elected as above and
with the addition of J. H. Wilker-
son as Treasurer. The following
ministers were present and took part
in the proceedings: A. Winstead,
J. C. Foster, L. B. Fancher, C. E.
Brame, I. F. Gunn, J. M. McCalister,
E. S. Stephens; one other minister
was mentioned as pastor of Herbert,
W. L. Phillips. Among the promi-
nent laymen present and who had
much part in future meetings of this
body were: W. F. Vance, C. C. Pruitt,
T. H. Morton, M. M. Partridge—a
licensed preacher—E. A. Thomas, J.
M. Portwood, J. H. and W. H. Wilk-
erson—the latter is now clerk—
Wm. Moore, J. A. and J. D. Black-
mon, I. Ethridge, J. G. Fortson, W.
H. Ezelle, H. Jenkins, B. M. Smith,
B. T. Threatt and B. F. Trussell,
John Lyle.

Eld. A. Winstead preached on Sat-
urday and Elder J. C. Foster on Sun-
day. The regular number of re-
ports were read and discussed, the
Articles of Faith, Gospel Order and

Rules of Decorum of the Mt. Pisgah
Association, from which these
churches came, were adopted and
printed in the minutes. A commit-
tee of Ways and Means was appoint-
ed to "raise funds, employ mission-
aries and to perform any other duty
assigned them by the association."

This committee was composed of
one member from each church. Mes-
sengers were appointed to the State
Convention and to the General As-
sociation.

The clerk closes with these words:
While singing the hymn, "Amazing
Grace, How Sweet the Sound," broth-
erly love was manifested by extend-
ing to each other the parting hand.
Prayer by the moderator. The part-
ing hand was a custom in this as-
sociation for many years, and may
be yet, and I have seen many tears
shed on these occasions. It was good
to be there then.

So far as I know not one of the
ministers mentioned as being pres-
ent at this meeting 47 years ago is
now living. They have fought their
fight and dropped the mantle to
younger men to carry on the work
that they so nobly began and then
fostered for some years. A noble
group of men were these who be-
gan the old Oktibbeha Association;
they had but little book learning,
but they knew the Book and preach-
ed it straight. Oh, men of blessed
memory! How we reverence them
for their love and devotion to the
truth. Peace to their ashes. A
few of the laymen reported present
still live. Among them are Breth-
ren Wm. Moore, H. Jenkins and W.
H. Wilkerson, and there may be oth-
ers; but nearly all are sleeping their
last long sleep. Beloved, we love
you.

Notes and Comments

Brother J. E. Graham of Beulah
Church, Newton Co., died the 15th
inst. Will say more about him lat-
er.

Elder C. C. White died in Nesho-
ba County last month. Will say
more of him also soon.

In a recent letter Deacon R. L.
White, of Newton said: "I have been
quite sick, near unto death." May
the Lord restore this good man to
health soon.

Mrs. Schmitz, mother of Rev. C.
T. Schmitz of Coffeeville, has been
seriously ill for some days at the
home of her son near this place.

New Hope Church, Yalobusha Co.
which has only an afternoon ap-
pointment, was asked for \$200.00
for all purposes but has already
pledged \$325.00 and is still going.

We learn from a letter from Mrs.
Lillie Lippincott that Elder J. R. G.
Hewlett of Charleston is pastor at
Scobey and Way side this year,
both in Yalobusha Co. She says
further of the work at Scobey where
she is a leading member: "I have
sent 15 subscriptions to the Baptist
Record and more to follow, our W.
M. U. is A-1 now as we have our
young people's and sunbeam orga-

nization." Mrs. Lippincott is Stew-
ardship Chairman for this associa-
tion. The Executive Board will meet
with Scobey the fifth Sunday in Ap-
ril.

I am in receipt of a letter from
Bro. Joe E. Bryant, of Thomasville,
N. C., but he is a Mississippian, in
which he says: "I have fully sur-
rendered for the ministry and would
like to get settled down to work as
soon as possible. I am married now,
my wife is a fine musician, she has
been playing for Bro. Muse and me,
in our meetings." Bro. Bryant has
been an evangelistic singer for some
years, having been with Evangelist
A. D. Muse for some months. We
are glad to have him enter the min-
istry and hope that some church in
Mississippi will call him home.

Webb W. Ware.

Early on the morning of February
16, 1928, the Master called for the
spirit of Bro. Webb W. Ware, of
Duck Hill, Miss., after a long sick-
ness. He leaves behind his dear
wife, two girls, an aged mother and
other relatives. He was born July
10, 1886. He married Miss Maud
Woodruff, February 10, 1907. Two
girls were born to them: Mrs. H. H.
Ezell and Florence. He was bap-
tized into the fellowship of Hay's
Creek Baptist Church in 1903, be-
came a member at Duck Hill in 1926.
He was spoken of as a good man
and faithful. He was buried at
Duck Hill with Masonic honors, the
writer conducting the religious ser-
vices. May the Lord comfort the
bereaved.

THE EFFICIENCY COMMITTEE'S REPORT

1. Home Mission Board.

To be sure we must continue our
Home Mission Board.

But the recommendation that our
Mountain Schools be turned over to
the Education Board would be the
death warrant of these schools in
a few fleeting years. We hope our
Southern Baptist will not think for
one moment of turning these schools
over to the Education Board.

These schools are owned and con-
trolled by trustees named by our
associations with the Home Board,
and the Education Board could not
handle these schools without many
legal and expensive steps and much
confusion and division among our
people. Let us vote this section of
the report down without even a
speech and save ourselves from
many troublesome legal entangle-
ments and other great difficulties.

We also doubt the wisdom of
adopting the recommendation con-
cerning our cooperative work with
our different state boards. It will
be well to let well-enough alone.

We think it will be a wise step
to empower the Executive Commit-
tee to dispose of the El Paso Hos-
pital.

3. The Hospital Commission.

The New Orleans Hospital ought
to be continued, and as soon as pos-
sible we should pay all indebtedness,
and let it become a great asset for
our denomination.

4. The Inter Board Commission.

This recommendation ought to be
adopted. The Sunday School Board
can do that work better than any
other agency of the Convention.

5. The Education Board.

When we look at the plan and
work of this Board we see no need
for such an agency in the Southern
Baptist Convention.

If we continue the Education
Board with its present system of
work then we will continue to vio-
late the principles for which the
Board was established. The pur-
pose in establishing this board was
to bring about a better understand-
ing and a platform for the study
and exploiting the cause of Chris-
tian education as carried on in the
different State bodies of Baptists
throughout our Convention terri-
tory. Another purpose in estab-
lishing the Board was that it might
become an agent or propaganda to
create a literature that would help
in educational activities and foster
our Baptist Schools that are al-
ready being carried on by our State
bodies. It was not to work inde-
pendent of our State bodies and
create debts and confusion. It's true
the Convention has assigned other
matters to this Board for which we
are not responsible, but it was done
by some good brother referring the
matter to the Education Board be-
cause it did not seem to have much
to do.

Experience oftentimes is a dear
schooling. Surely we know enough
now to discontinue the Education
Board. If we continue the Educa-
tion Board, then of necessity, the
Southern Baptist Convention will
be forced to adopt a policy of some
kind of education for the Board to
foster and support. This will bring
on confusion and trouble between
our Baptist State bodies and trust-
tees to say to the Southern Baptist
Convention you are going beyond
your jurisdiction. A clash like this
will hurt our educational institu-
tions and work beyond measure.

There is only one conclusion and
that is to discontinue the Educa-
tion Board and let our educational
work rest with our State bodies and
local trustees where it rightly be-
longs.

Dr. Weaver, Corresponding Sec-
retary of the Education Board, in
his article on "Debt of the Educa-
tion Board," claims entirely too
much for the Board as a money
raising and expending agency of
the Convention.

How the Board has raised, as Dr.
Weaver's statement implies, as an
agent of the Convention, \$1,916,-
200.13 since its founding and paid
to the Institution, fostered by the
Board, \$2,012,122.88 and now has
only a bonded indebtedness of \$345,-
000, is hard to understand or re-
concile with the effort put forth
by the Institutions in the different
states themselves to raise the mon-
ey.

The facts are, all this money that
Dr. Weaver gives credit to the Edu-
cation Board for, the Board has but
little, if anything, to do in a direct
way of planning and raising it, as

(Continued on page 13)

CHURCH BUILDING SITUATION AMONG SOUTHERN BAPTISTS

Are the Church Houses to Be
Blamed?—Money to Lend

Arthur J. Barton, Superintendent
Department of Church Extension

The Department of Church Extension has not come as yet to occupy a very large place in the thinking of our Southern Baptist people, not nearly so large a place as it should; not nearly so large a place as similar work done by some of the other Denominations occupies in the thinking of those Denominations.

One of our most serious handicaps is the fact that so many of our churches are without houses and equipment, and so many others have such inadequate houses and equipment.

In his recent book, *The New Challenge of Home Missions*, Dr. E. P. Alldredge gives the following startling and depressing facts concerning our situation: Houseless churches, rural 5,181, urban 252, total 5,433; old one-room houses, rural 14,251, urban 263, total 14,514; other inadequate houses, rural 2,285, urban 1,137, total 3,442; grand total of churches having no houses or equipment or inadequate houses and equipment, 23,369. Of course these figures, as all figures compiled by statisticians, are only an approximation but they are the best and most reliable figures obtainable and are substantially correct beyond doubt. Who can think of the nearly four millions of Southern Baptists and of their great world-mission and then look at these figures without an almost overwhelming sense of depression and sadness. So long as our denominational life and activities have to be burdened and handicapped by such a situation it will be utterly impossible for us to marshal our forces and call to the support of the enterprises of the Lord's Kingdom anything like the full measure of our strength.

Does it not seem passing strange, in the face of such facts and in the face of the fundamental and well-recognized fact that no church can become a permanent and potent factor in the extension of the Kingdom, while it has no house, or an utterly inadequate house, that the efforts of our churches to equip themselves should come under fire and be held up as one of the chief causes for our failure to honor the Lord with our substance and to carry forward in a worthy fashion our great three-fold missionary task enjoined upon us by our Lord's last command? Dr. Alldredge, from whom I have already quoted, has shown by a compilation of actual facts how unfounded is this complaint. It is, as I take it, only part and parcel of the general state of hysteria and fault-finding into which so unhappily we fell, or shall I say have fallen? For I fear we are not wholly beyond this state of mind, though we seem to be improving somewhat. In time past we rejoiced in our Baptist achievements and institutions. If one of our Boards reported an unusual number of baptisms or

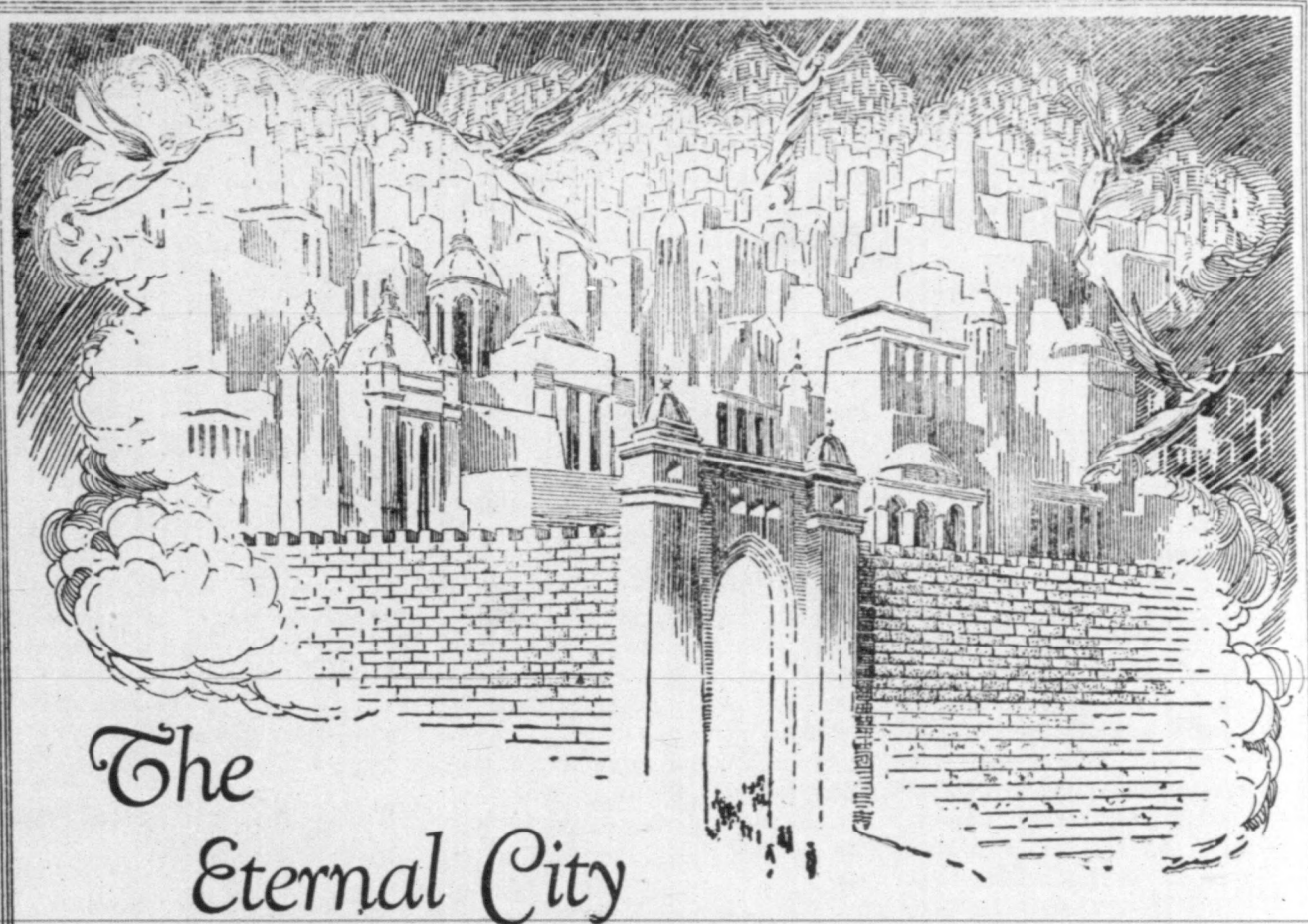
some unusual mark of the Lord's favor upon our endeavors we all rejoiced; if we had anywhere a great Baptist college or university we pointed to it with satisfaction and pride; if a Baptist orphanage or hospital arose to feed and clothe or to help and heal needy and suffering humanity we gave thanks to God for His ever-enlarging blessing upon our work and took new courage for our task ahead. But an evil spirit came in; brethren of local attachments and narrow vision came to the fore and making the most of the shortage of funds, for which they, as much as others, perhaps

more than many others, were responsible, undertook to find the cause and place the blame; some decided that a beautiful and God-honoring institution in New Orleans or elsewhere was the trouble; if nothing else could be found to be blamed, then the blame would be put on the efforts of the churches to equip themselves somewhat adequately for the Lord's work.

It may be possible that in some rare instances churches have overbuilt and thus have hindered themselves temporarily in their contributions to the support of denominational enterprises. But if such case

exists at all it is very rare. The great proportions of some of our great church "plants" and their enormous cost in comparison with the figures of the olden days to which we were accustomed are only an evidence of our tremendous growth and strength and are in perfect accord with the enlarged conditions under which we live. For myself I rejoice in every Baptist achievement and institution, from a great church building in Richmond or Baltimore or Dallas to the sanatorium at El Paso and the Baptist Bible Institute and the sanitarium

(Continued on page 14)



"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

Winnsboro Granite

"The Silk of The Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels becomes visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements such as water, lime and iron. These elements tend to disintegration and discoloration.

When you have purchased a monument specifying Winnsboro Granite, write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Granite paper weight.

Winnsboro Granite Corporation, Rion, S. C.



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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

You will be pleased to see that our contributions for the Orphanage have gone up to \$106.77. Everything you send for this cause will go to it; and I should not be surprised if we have enough to furnish a second room. The time has come now for us to think of our second object to contribute to, our girl who wants to go to school at the Baptist Bible Institute in New Orleans, to learn how to be useful in special work for the Lord, as I told you last week. As soon as you knew about the Orphanage need, I didn't have to do any drumming up, any advertising, at all: the letters and the money came. And I'm trusting that you are going to do the same way this time. Our Circle has grown bigger each week, enlarging to take in boys and girls from all parts of the State. I want our knowledge of Baptist work to grow in the same way, a circle with always the same centre, love of the Lord Jesus. That is the reason we are going to learn something new of another part of Baptist work, our Baptist Bible Institute. So hurrah for our B. B. I. girl!

Here is our Bible verse: Show me thy ways, O Lord; teach me thy paths. (Ps. 25:4.)

With love to every one of my children,
—Mrs. Lipsey.

For Orphanage

Brought forward	\$93.01
J. L. Langston	1.00
Ethelgene Parker	.50
T. S. and Leland Pigford	.20
Harley and Herbert Eddleman	1.00
Mrs. Sallie Weeks	1.00
Jimmie Louise Weatherall	.20
Vivian Smith	.10
Hannah McRaven	1.00
Jim Oliver	1.00
Gladys Rae Anderson	.06
Anita and Gentry Dowland	.20
Julia Lee Spurlock	1.00
Lillian Crosby	.50
Chester Woodall	.30
Ila Mae Stanton's Class	.50
Junior Girls, Collins Ch., by Jacque Edwards	3.00
Paul Whitten	.10
Lorraine Hundley	1.00
Sara Brand	1.00
Christine Smith	.10
Lenna Hilton	.25
Mrs. J. E. Shaw	5.00
Sunbeam Band, Anguilla by Mrs. J. N. Cooper	5.00
Total	\$117.02

Crystal Springs, Miss., Jan. 12, 1928

Dear Mrs. Lipsey:

Our church made a resolution to make this year, 1928, the best year our church has had. I am glad we have a "Children's Circle" in The Baptist Record. You didn't say anything about 14 year old girls in your letter, but I guess you will accept my letter, won't you? I am 14, but I am small to my age.

Your friend,
Selma Green.
I would accept your letter, Selma, if you were a great big girl for your age. You must think about our Baptist Bible Institute girl, and write to us again.

Vaiden, Miss., Jan. 12, 1928.

Dear Mrs. Lipsey:

I am glad there is a Children's Page in The Record. I do love to write letters. I like to go to school. I go to school every day. I will be 10 years old the 28th of this month. Your sincere friend, Lucile Holmes.
I have a good mind to count, Lucile, how many ten-year olds we have in our Circle. Ten years seems to be the popular age.

Sanatorium, Miss. (Ward 3)

Dear Mrs. Lipsey:

I am a little girl 10 years old, and I am a patient at Mississippi State Sanatorium and wish to join your Band. I have been reading The Baptist Record for a long time, and sure do enjoy it. I saw a letter in it from a little playmate of mine. Her name is Hazel Lott. I don't get to go to Sunday School at all, but I think I will go in a few weeks.

Yours truly,
Mattie May Easley.
We are so glad you have joined the Circle, Mattie May. The next time I stop at the Sanatorium, on the way to Magee or on the way home, I'm promising myself the pleasure of going to see you and Hazel too.

Oakland, Miss., Feb. 5, 1928.

Dear Mrs. Lipsey:

We are four little girls, belonging to the Spring Hill Sunday School. We have been reading The Baptist Record. We surely do like the Children's Circle, and we are sending in an amount of money for the Orphanage room that you want us to help furnish. The Cradle Roll, the Primary and the Junior Departments are sending in \$11.80.

Cradle Roll: Tom Norman Priddy, Clyde Purvis, Milam, Edith Haynes.

Primary: James Bradley, Marjorie Mae Scott, Mamie Lucile Haynes, Josie Bell Bradley, Allen McCorkle Haynes, Garner Baker.

Juniors: Eugene Bradley, Travis Baker, Harvey Haynes, Janie Louise Milam, Bessie Lynn Haynes, Eleanor Virginia McCorkle, George and James Quinton.

Yours very truly,
Janie Louise Milam,
Bessie Lynn Haynes,
Eleanor Virginia McCorkle,
Mamie Lucile Haynes.

This is a splendid contribution, my dears, and I thank you for it from my heart, every one of you. Did you know we have money for nearly two Orphanage rooms?

McNair, Miss., Feb. 3, 1928.

Dear Mrs. Lipsey:

I am a boy 11 years old, and I enjoy the Circle so much. I wrote you a letter before, but have not seen it in print yet; so Mother says it must have been lost. I am sending \$1.00 for the Orphanage room. \$25 of it is my very own money that I made myself, and I took a collection from Daddy and Mother for the other. And, Oh! Mrs. Lipsey, right while I was asking Daddy, just this minute, two of my school-mates gave me 10c each. Now, isn't that just too nice? They are Elsie and Lessie Bowman, and I want you to put their names on the list, too.

Your friend, Charles Edward Hicks.
It was nice, Charles, that Elsie and Lessie came along right then. Their names are on the list, and so is yours. Thank you all three.

Pope, Miss., 2-2-28.

Dear Mrs. Lipsey:

On the 16th day of January I sent you a letter, but did not find it in the Children's Circle. I am going to send you another letter. I hope to see it in the Children's Circle next week. I am a little girl 8 years old. I go to school. Am in the fourth grade. My teacher's name is Miss Elizabeth Simmons. I have blue eyes and light hair. I have 5 brothers older than I, and no sisters. I have 2 sisters-in-law and 1 little niece. She will be 2 years old the 11th of June. Her name is Jane Elizabeth McCullar. Her Mamma's name is Lillian. Her Papa's name is Ivy. Well, it is late to tell about

Santa now, but I'd like to tell you some of the nice things he brought me. He brought me a real wrist watch, and a tea set, an embroidery set and box of water colors and other things, but best of all is my wrist watch. My Mother and Daddy and four of my brothers belong to the Baptist Church at Liberty Hill. I am going to belong some day.

Gladys E. McCullar.

Gladys, I wonder if Jane Elizabeth will call you Aunt Gladys? You are young to have a whole niece. Surely, you will belong to the Baptist Church.

Cilnton, Miss., Jan. 28, 1928.

Dear Mrs. Lipsey:

We are the F. N. L. C. H. Club. We are going to send the Orphans' Home some money. We are going to save it up. Most all of us take The Baptist Record. We are so glad you are putting the Children's Circle in it. Our teachers' names are Miss Hester and Mrs. Murphy. We like them very much. We are all in the fifth grade. The F. in our Club stands for Frances, the L. for Lynone, the C. for Cleo, N. for Nancy and the H. for Hazel. Those are the names of the ones in our Club.

Written by Frances Keith.
I am going to look for that contribution from the F. N. L. C. H. Club, Frances. What do you think of giving it to the B. B. I. girl in New Orleans? But if you want it to go to the Orphanage, that is where it goes.

West, Miss.

My dear Mrs. Lipsey:

I am a little girl 11 years of age. I am in the fifth grade. I go to Centerville school. My teacher's name is Miss Mary Hatcher. I like her fine. I go to Sunday School and Junior B. Y. P. U. most every Sunday. I have light hair and cat eyes. I am 53 inches tall, and weigh about 73 lbs. I have one sister and one brother older than I. Bye-bye.

Nellie Louise Allen.
Well, Nellie, since you are 11, and brother and sister are still older, I do believe that you can send a contribution for our girl at the Baptist Bible Institute. See if you can't.

Philadelphia, Miss.

Dear Mrs. Lipsey:

Please let two little Neshoba County boys join your happy Circle. We are 5 and 3 years of age. We have a baby sister, of whom we are mighty proud. Mamma lets us nurse her in our little chairs sometime. We do not go to school yet. I, "Dallas Ware", will go next winter, I guess, as I will be nearly 6 then. Brother Clanton and myself have mighty good times playing together, though I will be glad when I can go to school so I can learn how to write. I can count to a hundred. Your little friends,

Dallas and Clanton Mathews.
Did you know, Dallas, that if you can count to a hundred, you can count to two hundred? When you get through 100, just start again like you did first, and before you know it, there will be ninety-nine, two hundred. Ask Mamma. And do write again.

Dear Mrs. Lipsey:

As I saw your kind offer to us children in today's paper, will write a few lines to your page.

Santa Claus brought me two handkerchiefs and a toy wrist watch, a box of firecrackers and a box of sparklers.

Well, as it is sleepy time, will say "Good-night", and pleasant dreams to all. Your page friend,

Zelma Lea Hurst.

I'm sorry your letter got put off so long, Zelma, and offer you my best apology. Try us again.

Jackson, Miss., Feb. 17, 1928.

Dear Mrs. Lipsey:

I am sorry I am so late joining your Children's Circle, for I have enjoyed hearing my Mother read the letters from happy little boys and girls. Mother is waiting to see what your next plan is, and then I will send you a love gift. I know the orphans will appreciate their pretty room. Your little boy,

W. G. Mize, Jr.

All right, W. G., tell Mother you want to give something to our B. B. I. girl. Your papa has been my boy a long time; I wonder if you are my little grand-boy?

Mrs. Lipsey: Ackerman, Miss.

This is my first attempt to write. I am ten years old. Have grey eyes. I go to school at Providence and am in the sixth grade. I live in the country and like country life fine. I had a good time Christmas. Santa Claus brought me a toy car and a handkerchief, and I received lots of presents. Your friend,

Garvin Worrell.

And did you get any Valentines, Garvin? I didn't get but one, but that was nice.

Oakvale, Miss., Jan. 19, 1928.

Dear Mrs. Lipsey:

I have just read your letter, asking for money to furnish a room for the Orphanage. I am sending you 25c to help furnish a room. I am 9 years old and in the fourth grade. My teacher's name is Miss Amanda Pope. I like her fine. I enjoy reading the Children's Page, and want to be a member of the Circle.

Your friend, Fannie Steen Hargrove.
I am counting you a member, Fannie, and hope you will help with our new school girl. Thank you for the contribution.

Toomsuba, Miss.

Dear Mrs. Lipsey:

I am a little boy 6 years of age. I go to school, and am in the high first grade. I have a little brother 2 years of age. His name is James Leland. I would like very much to join your Circle. I like to hear your letters read so much. Leland and I are sending you a small sum to help in furnishing the orphans' room, and hope we are not too late.

Your little friend,

T. S. Pigford, Jr.

You and Leland are warmly welcomed to our Circle, T. S., and we want you to write again.

Magee, Miss.

Dear Mrs. Lipsey:

Mamma takes The Baptist Record every week. I always read it, but first I turn to the Children's Page. I go to Sunday School every Sunday and B. Y. P. U. when I have someone to go with me. I am 12 years old, and in the eighth grade. My teacher is Mrs. A. A. Bush. She is very sweet, although when test comes, it is very hard to tell. I don't mind very much. Is it too late for the Orphanage contribution? If not, I will send you some.

Your friend, Janie Mae Kirkland.

P. S.—I am sending you a Valentine greeting card. Hope you like it.

Thank you, Janie, very much. Of course, I like it fine. Did you ever see a girl who didn't like a Valentine greeting? I hope you got some.

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Sunday School Department

SUNDAY SCHOOL LESSON

March 4, 1928.

JESUS AND THE TWELVE

Mark 1:16-20; 2:13, 14; 3:13-19; 6:7-13, 30.

(From Points for Emphasis by H. C. Moore.)

GOLDEN TEXT—Go ye into all the world, and preach the gospel to the whole creation. Mark 16:15.

1. **THE ORGANIZATION OF THE KINGDOM** is shown in the call of the Twelve and their ordination to apostleship. It came after Jesus had spent a night in prayer. It occurred on a mountain, probably the Horns of Hattin near Capernaum. It was witnessed by a multitude that assembled in a level spot near the crest. Jesus called his disciples close about him from the crowd. He selected from them twelve men as his associates and witnesses henceforth. He entrusted them with power to heal the sick and to cast out evil spirits. He ordained them solemnly to their specific work. He preached to them the Sermon on the Mount which was the inaugural address of his Kingdom thus emergent for the first time in organized form.

2. **THE PROCLAMATION OF THE KINGDOM** was entrusted to the Twelve on their trial tour among the lost sheep of the house of Israel. It is not a mere accident that the Twelve went forth in pairs. Thus mutual relief was secured in case of distress and mutual encouragement in case of dejection, besides more forcible testimony, wider influence and larger results. The contrasts in these companionships as sketched by various writers are very instructive: impetuous Peter is paired with cautious Andrew; ambitious James with spiritual John; slow-witted Phillip with quick-witted Bartholomew; skeptical Thomas with believing Matthew; practical James with doctrinal Jude; enthusiastic Simon the Zealot with business-like Judas Iscariot. So each man found a temperamental complement in his associate. Hence each pair would have sufficient conservation to shield them from mistakes and sufficient aggressiveness to insure the widest possible influence. Notice: (1) The call to Jesus came to the apostles individually and as a body. They heard his call and appeared before him for instruction. He paired them for mutual help and effectiveness. He equipped them, giving them the requisite power for their task. Then he outlined the program he had for them. (2) The charge by Jesus to the six pairs of workers ready to start on their brief evangelistic tour included several specific directions. In the way of physical equipment they were to take on their journey no extras but the usual traveler's staff—no bread, no bag, no money in their girdle, simply the clothing they wore, including good sandals for walking, but no additional suit. As to entertainment, they were to

be guests in one worthy home during their stay in a town. In case of inhospitality, they were to shake off their responsibility with their sandals. (3) The labor for Jesus was immediate, vigorous, and successful. Four things the apostles did. They went out at their Master's word. They preached their Master's message—repentance. They conquered their Master's foes, casting out demons. They healed their Master's beneficiaries, anointing with oil many sick people.

THE OLD PREACHER

While in my room sick with a cold, I began to think on the problem of the old preacher. It's a problem that confronts all preachers over 50 years of age. Sooner or later we will be up against this problem. While thinking on this problem, I am reminded of the old ox at the sawmill. They hauled logs with him while he was young and strong. They beat and scarred him on every side, knocked his horns off, put his eyes out, leaving him in a pitiable condition, but worked him until too old for service; then turned him out on the commons without food or shelter; under such conditions he soon died.

I have in mind a preacher over 50 years of age, who was invited by a church to preach while their pastor was holding a meeting at another church. So this preacher preached for them and the church instructed the treasurer to pay this preacher \$10.00 for his services (by the way this preacher had to go 20 miles to reach the church). The treasurer has never paid the \$10.00, and if left to him he never will pay it. Shame on such men. This treasurer is a young man. So you see how some of the young men of today feel towards the old preacher. They would say, let him go—who cares for him?

All the preacher can do is to trust in the Lord and to rely on His promises and say with David Ps. 71:18-23. Now also when I am old and gray-headed, O God forsake me not: until I have shewed thy strength unto this generation and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things. O God, who is like unto thee? Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness and comfort me on every side. I will also praise thee with the psalter, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee: and my soul which thou hast redeemed.

—J. E. Lowe,
Crystal Springs, Miss.

THE ORPHANAGE APPEAL

The writer has just read with sympathetic interest the article of Pastor Wells of Senatobia, and feels quite keenly the dilemma anent our Co-operative Program and Special Appeals.

In the report of Dr. Carter, retiring Superintendent, published in Record, Nov. 17th, will be found these brief statements: "Four brick dormitories, brick school building, heating plant, shop and laundry, Superintendents home, dairy herd of 25 cows, providing, in the main, milk and butter for our 200 children, farm in high state of cultivation, furnishing a large part of our support, offering helpful training for our boys . . . Without one cent of indebtedness . . . with all expenses paid to date. Have our own ward in hospital, provided and endowed by Dr. R. V. Powers . . . corps of trained nurses at our command. Property in good state of repair considering its age and money for upkeep. Corn and hay enough to feed our stock. Hogs enough to make our meat and much of our lard for another year."

All this is taken at face value from the retiring Superintendent, and now to complete the survey, the writer is asking that the present Superintendent refer to the Orphanage books, and give us the total cash receipts for the past five years, including a reasonable estimate on the supplies sent by the churches, and different individuals of the state and then make for us an estimate of how much that would be for each child in the home, annually, for the same period of time. The writer is fully persuaded in his own mind, and if wrong would uike to be corrected, that such estimate will show more money per capita for our orphan children than is, or can be spent, on 90 per cent of the Baptist children of this state. The friendship and loyalty of this writer to the Baptist Orphanage of Mississippi will not be questioned by any church, or any member of any church, he has served as pastor in this state, and this article is prompted by two considerations. First our denominational Co-operative Program is in grave danger by the continual coming of SPECIAL APPEALS. Second the

writer does not believe that Christ Himself would approve a provision for privileges for our orphan children far in excess of all that is possible for the rank and file of our people.

Assuring the Superintendent, and all the orphan children in our home, my prayer and my best support,

I am, most sincerely,
B. F. WHITTEN,
Hollandale, Miss.

The Sun Dial says that the Michigan woman who wrote "Dumb Animals I Have Met", and dedicated the book to her husband was no novice in the gentle art of subtle irony.

"Wonder if the public is reading my stuff?" said the columnist to the editor. "Make a big break and see," the editor replied.

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Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

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For information and particulars either concerning loans or annuity investment address

ARTHUR J. BARTON, Superintendent Church Extension,
HOME MISSION BOARD, SOUTHERN BAPTIST CONVENTION,
804 Wynne-Claughton Building,
Atlanta, Georgia.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

We are just hoping that NEXT SUNDAY every BYPU in the state will put that Study Course Poster we sent you this week up on the wall and finish making your plans for the observance of Study Course Week. THOUSANDS of books will be mailed out for this weeks work, therefore you should order NOW if you expect to have books for your course.

Bible Reading Week

It's McLain this time that is giving us a unique plan of boosting Bible reading. The Juniors and Intermediates spent two afternoons making posters for every public building in town; garages, stores, barber shop, and school. They then put them on exhibit for two days in the church with this poster announcement "These posters made and exhibited by the Junior and Intermediate BYPU in the hope of interesting others in Daily Bible Reading." Then Saturday the boys and girls put them up all over town. Sunday night the pastors of the different churches in town were asked to make a short talk on the value of Daily Bible Reading. All parents were invited by invitations written by the Intermediates to meet with the union next Sunday night and receive a souvenir, a hand showing "why you should read your Bible daily." The boys and girls like to make these things. The pictures for the posters were gotten from many sources, magazine covers etc. One of the posters had real candles on it with the words "Thy word is a lamp unto my feet, and a light unto my path." Another poster read "Thy word have I hid in my heart" The heart was cut out of cardboard of a different color and pasted on.

"Liber Augestine"

Did you ever have an idea, an idea,
an idea,
Did you ever have an idea for your
B. Y. P. U.
Then send it or bring it, the best is
to send it
Right away to the B. Y. P. U. Idea
Trade Store.
Then you can get an idea, an idea,
an idea,
Then you can get an idea from the
Idea Trade Store.
So bring one or send one, the best
is to send one,
Right away to the B. Y. P. U. Idea
Trade Store.

Announcing the grand opening of
"The B. Y. P. U. Idea Trade Store"
at the First Baptist Church Hattiesburg,
the evening of March 20. The
store will be stocked with wares
from the entire state of Mississippi.
These will be for the nourishment,
the building, the strengthening, and

the enlargement of your own B. Y. P. U. The stock will cover such needs as contests, posters, methods for getting Bible readings done, ways of presenting quiz, varied sword drills, ways of presenting programs, favors, souvenirs, service activities and other BYPU needs. A banner will be given for the best idea sent in.

Your "Ideas" should be sent in by March 15th. Send to Convention First Baptist Church, Hattiesburg, Miss. No other address is needed. Be sure to put your name on each piece sent in.

It was the privilege of the Oakvale church to have with them for the first Sunday in February, Mr. A. W. Talbert of Jackson, who went to them at the request of your state secretary. Mr. Talbert reports a splendid day with good interest shown on the part of all. The deacons had a meeting and discussed the possibilities of the BYPU in the church, and then the union was reorganized and the future prospects look bright for an A-1 union. The officers elected to shoulder the responsibility and lead the union in its work are, president, R. Boyd; Vice Pres. Wendell Stringer; Treasurer, Linnie Mae Williamson; Secretary, Mrs. Katie Boyd; Cor. Secy. Virgie Brown; B. R. L., Claude Speight; Chorister, Mrs. Byrant; Pianist, Clytie Daniel; Group Captains, Mary Polk, Lois Speight, Arbana Fortenberry.

Jackson County Associational BYPU

The Semi-annual meeting of the Jackson County Associational B. Y. P. U. met with the East Moss Point church January 29. The following program was rendered:

- 11:00 A. M. Song service.
- 11:10 Devotional—Nell Quinn.
- 11:15 Welcome address—Louise Stanter.
- 11:30 Inspirational talk by Rev. W. A. Murray.
- 12:00 Dinner.
- 1:30 Song Service.
Quartette—R. H. Perkins, W. A. Murray, K. R. Simons, Mrs. R. H. Perkins.
- 1:40 Business session.
- 2:00 The Standard of Excellence does not present all that a good BYPU should do, but every good BYPU should do all that it presents—Miss Annie Averett.
- 2:10 Plans by East Moss Point B. Y. P. U.
- 2:30 Suggestions for Bible Reading—Mrs. R. A. Butcher.
- 2:40 The Sword Drill—Nell Quinn.
- 2:50 The responsibility of the Program Committee—Hardy Parker.

The attendance was splendid and the meeting proved to be the best of its kind thus far held in the as-

sociation. The next meeting will be held in Escatawpa the fifth Sunday in July.

Watch next weeks Baptist Record for the program of the S. S. and B. Y. P. U. Convention meeting at Hattiesburg, March 20-22. And start now to make your plans to go along with the other fourteen hundred and ninety nine.

Want to report a General B. Y. P. U. organization at Ebenezer Church in Jefferson Davis County.

Mr. Larkin Thompson was elected Director; Mrs. L. T. Thompson, Associate Director; Mrs. L. McNeese, Intermediate Leader; Miss Esther Sinclair, Junior Leader; Miss McNeese, General Secretary. Also elected Pianist and Chorister. Do not recall names now. This church is doing great work. Has half time service. Rev. B. S. Hilbun is their pastor.

(Continued from page 9)

a direct agent of the Convention. Dr. Weaver's report is no argument for the Southern Baptist Convention to continue the Board but rather an argument to discontinue it.

As to Ridgecrest, the only institution that the Education Board has full control and management of, is not needed at all.

The work done at Ridgecrest can be better done thru our State assemblies and reach countless numbers that will never see Ridgecrest, as well as saving thousands of dollars. We have spent ten days for the last two years at Ridgecrest and it's really ashame to bring the talent to teach, preach and lecture that the Board brings to Ridgecrest, and then just have a hand-full there to hear the programs rendered. We have so many assembly grounds and meeting places in the territory of the convention that the Baptists are not going to Ridgecrest, and besides it is very expensive to get there and stay there. If something doesn't happen to Ridgecrest that has not happened as yet we will simply have on our hands a financial "sink-hole" that will continue to swallow thousands of dollars with but little, if any, benefit to our denomination.

Brethren, let us go to Chattanooga and vote to lessen our problems, and give better support to our Home and Foreign Mission work and also the theological training of our Ministers and Christian workers.

S. M. McCARTER, Pastor,
Tazewell, Tenn.

Alcohol, salt and glycerine are three substances that deal very effectively with the ice-coated windshield. The motorist who desires to avoid this problem, which is responsible for so many accidents, should carry one of the three along with him on all his winter motor journeys. All lend themselves very readily to being made additions to the tool kit. If salt is the substance one decides to have handy for the emergency of this character, it should be applied when the windshield begins to collect the ice. This

creates a brine solution that will not freeze. Glycerine rubbed on the windshield forms a film to which water, snow and ice will not cling.—Sel.

PRAYER BOOK AND COMMONS AGAIN

The Church of England people, after long conference, have again revised the prayer book and are ready to present it to the House of Commons for official approval. From all that we can learn there is about as much difference between this prayer book and the one rejected by the House of Commons as there is between a man with or without a mustache. Unless tremendous influence has been brought on the House of Commons by those "higher up" this new prayer book will be rejected, and it ought to be. The battle in England was fought out with Romanism long ago, and now for the Church of England to take leaps and bounds towards Romanism is to sell out Protestantism. The Church of England has every right to do as it pleases, but the House of Commons has every right to refuse its official sanction. The only way out of the dilemma is disestablishment. It is ridiculous for the House of Commons to have authority over the prayer book of a church, but it is inevitable just as long as the Episcopal Church insists on being "the Church of England." That medievalism, however, will soon be over, and all churches will be free and equal as far as the government is concerned. If the prayer book revision leads ultimately to disestablishment it will have served a good purpose. Let the battle go on.—Watchman Examiner.

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE
NEWS

B. Y. P. U.

The members of the B. Y. P. U. are interested in watching the new leaves appear each Monday, on the B. Y. P. U. "Century" tree. The year marks are shown on this one hundred year old tree, and each B. Y. P. U. is anxious to see its leaf reach the one hundredth year mark.

We were fortunate to have Dr. C. E. James, a Missionary from Harbin, China, as a visitor in B. Y. P. U. last Sunday night. He gave quite an interesting talk in which he told us something of the life of the Chinese girls and showed us wherein we had many opportunities and advantages that were not open to our sisters in China.

Evangelistic Week

B. M. C. students are observing Evangelistic week in a quiet earnest way. Prayer groups have been organized in the different buildings and special prayers are being offered daily, not only for the work on B. M. C. campus, but also for the work on the other campuses of our state. We also expect to have a series of revival services soon.

We wish to express our thanks to Miss Lilian Forbes and Dr. W. F. Yarborough for the splendid collection of books donated to our B. S. U. library. Miss Forbes gave us eight books and Dr. Yarborough gave us fifteen, all of which we are very grateful for. We are delighted with the way our library is growing and feel that we will be greatly benefited by the reading of these books.

—Ruby Talbot,
B. S. U. Reporter.

M. S. C. W. NOTES

Extract from "Spectator":
Two Church Groups Helping in Survey

Members of the Y. W. A. of the Baptist Student Union and of the Extension Department of the Methodist Student Union are cooperating with the Christian Service Study Group of the Y. M. C. A. in carrying out the survey that is being made in the Rural Hill Community. The girls from the B. S. U. and M. S. L. helped in the preparation of the questionnaire which is being used in connection with the survey.

It is expected that the survey will be finished the first of March. At that time the reports will be turned in to Carrie Harmon, who will have charge of converting all data into its final form.

The B. S. U. has some excellent plans for work during the remainder of the year. Recently there has been a course in soul-winning taught by Miss Ward, a lecture course conducted by Dr. Clay I. Hudson, of Alabama, and this week has been given over to Mr. Wiley, who taught the S. S. Manual, and to Mr. Wyatt Hunter, who taught special Sunday School work.

Future plans include the following:

March 4-10, Mr. Franks will teach "Women of the Bible"; March 11-17, B. Y. P. U. Training School; March 20-23, S. S. and B. Y. P. U. Convention at Hattiesburg; beginning March 25, the revival at the church, with Dr. R. G. Lee to conduct the preaching and Mr. Huey of South Carolina, to lead the singing; April 22-28, "Miss Mary Frances Johnson" that was, Mrs. Preston that is, will be a visitor and there will be a banquet.

(Continued from page 10)

at New Orleans. It will be a sad day for our Baptist people when they take counsel of their fears and of their littleness, their lack of vision and of faith, and undertake to confine the life of the Kingdom of God in a plaster of Paris jacket. They may do this, as some are now asking them to do, but if they do they will be to that extent going over to the position of the Hardshells and will sadly mis-interpret the gospel and greatly dis-honor Him whom they call Lord.

The Home Mission Board has long recognized the tragic need in the church building situation and has sought to aid churches in meeting the situation as far and as rapidly as the liberality of our people would allow. As far back as 1883 the seer and statesman of Southern Baptists, Dr. I. T. Tichenor, in the report of the Home Mission Board to the Convention called attention to the need of the Building Loan Fund. From 1885 onward under his leadership church building was made a regular feature of Home Mission Work. In 1900 this phase of the work was enlarged into a regular department of the Home Board. In 1907 the Tichenor Memorial Fund amounting to \$20,000.00, was completed. Since that time the work has been enlarged until now we have in the Building Loan Fund the sum of \$1,367,177.84.

We now have on hand some funds which are available for loans to churches needing assistance by such loans in their building enterprises. The Board makes loans at six per cent interest. It lends an amount up to one-third of the total value of the property, never more than that. The Loan made by the Board must be the least amount necessary to clear off all indebtedness on the church and enable the church to execute a first mortgage to the Board for the loan. In addition to the first mortgage the paper must be endorsed by six or more of the most substantial and best-to-do-members of the church. This endorsement is required as an expression of good faith and determined purpose on the part of influential members of the church to see that the payments are regularly and faithfully met.

At one time when the Home Board had more money than it had ever had before or has had since, the Board, out of its general fund which could be used for such purposes, made donations to aid churches in their building enterprises. In this way nearly ONE MILLION DOL-

LARS was given. At the present time the general fund of the Board is about one and a half million dollars in debt. The Board has not a dollar that it can appropriate for donations and it probably will not have for years to come, if indeed it shall ever have and if it should think it wise to continue such appropriations when and if its general income might seem to allow. It is therefore entirely useless for pastors and churches to ask for or expect donations from the Board. The money in the Building Loan Fund is a trust fund, with the administration of which the Board is charged. The Board can no more give away a dollar of that fund than the administrator of an estate can give away a dollar of the estate that he administers. In other words, the Board is bound both in law and morals to hold this fund intact perpetually and to administer it for the benefit of churches needing the assistance of loans in their building enterprises.

It is therefore entirely futile for churches to request donations, but churches needing loans and being clearly in position to comply with the conditions governing loans may address the writer,

804 Wynne-Claughton Building,
Atlanta, Georgia.

FIRST CHURCH, MINNEAPOLIS

First Baptist Church, Minneapolis is having a diamond jubilee, covering the two weeks of February 26 to March 11. This period involves two notable anniversaries. On the evening of February 29 there will be a banquet in celebration of the 31st anniversary of Dr. W. B. Riley's pastorate, and on March 5th, the 75th anniversary, or diamond jubilee of the organization of the church.

When Dr. Riley came to the church, it had an auditorium valued at \$160,000, and a mission building valued at \$1,000; it had a membership of 585. He has received 6,500 people into the fellowship of the church in 31 years. After organizing two new churches, granting 2,000 letters to other churches, and burying about 500 members, there is a membership of 3,250 at the present time.

Twenty-five years ago Dr. Riley founded the Northwestern Bible School, and today it has a body of 225 students in the full course, and a couple of hundred additional in evening classes.

The church property, including the great auditorium and Jackson Hall, is valued at a million, and the Northwestern Bible School property, consisting of six buildings, is valued at a half million.

Dr. Cortland Myers will be the chief speaker from February 26 to March 5, and Paul Rader of Chicago will be the principal speaker the second week. Dr. Gust Johnson of the Swedish Tabernacle, Minneapolis, Dr. Earle Pierce, Rev. Robert Moyer, Rev. C. W. Foley, Rev. Louis Talbot, Dr. Renwick McCullough, Dr. Stanley B. Roberts, Dr. P. V. Jenness, and many other local pastors will participate in the two weeks' program.

IN MEMORIAM



MRS. W. J. DAVID

The subject of this sketch, Justa E. Buck, daughter of Joseph and Anne C. Buck, was born in Macon, Miss., Jan. 10, 1858. She was married in May, 1876, to Mr. J. H. Greer. To them were born two daughters, Mrs. I. L. Dorroh, Macon, Miss., and Mrs. George Peters, now of Kennewick, State of Washington.

Mrs. Greer, having been left a widow, was married in December, 1885, to Rev. Wm. J. David, and went immediately with him as missionary to Africa. To them were born five children, two in Africa, Nannie and Justa (now Mrs. Lockard), and in the United States, Edward H., Rev. V. L. and Joseph B. David. Rev. V. L. David is now a missionary in Barcelona, Spain, and Miss Nannie has served in the same capacity in Africa, where she was born and where her parents had labored.

Mrs. Justa E. David passed away in Houston, Texas, Dec. 18, 1927. She sprang from an illustrious family and was herself richly endowed both of head and heart. The writer had known her for 52 years, and having spent weeks consecutively in the David home as an invited guest, he came to know that family as he did his own.

Because of feeble health, Mrs. David returned with her husband to America, but her missionary ardor never abated. Her husband became a home pastor, and she rendered him invaluable service by her wise leadership and work among the women and young people of her own church and in the District Associations. She was not only active in service, but was scrupulously conscientious and devoutly pious. She talked to the Lord about everything connected with her family and her work. She transmitted this same spirit to all her children. Two of them became foreign missionaries, and the other five are equally consecrated and active in Christian work at home.

God called her up higher, because her work here was done, and she was ready to go; also because He had more need of her praise in heaven than of her service on earth. She has gone from us, but still lives in the many lives she touched for Christ, and especially in her children, who rise up to call her "blessed".

—J. G. Chastain.

J. T. Gentry of Webb at Rest.

Bro. Gentry was born in Yalobusha County, Jan. 16, 1846, and passed away Feb. 13, 1928. He joined the Confederate Army at 16, serving 3 years under Generals Johnson and Forrest. He accepted Christ early in life, uniting with the Missionary Baptist Church, and was a consistent and loyal member until Jesus called him home.

He moved to Webb, Miss., in 1908 and was a charter member of the Webb Church, which was organized in 1914. He leaves two sweet children, a brother and sister and a host of friends to mourn his going. Bro. J. P. White, their former beloved pastor, conducted the funeral, assisted by the writer.

The Lord comfort and bless his dear loved ones.

Tenderly,
R. A. Eddleman.

Obituary

Bro. P. H. Barnette was born in Leake County, Feb. 16th, 1874. After growing to man's estate, he and Miss Alice Ray, of Sunflower County, were happily married in 1903. He moved to Sunflower County, where he made his home until the time of his death, which occurred on Oct. 27, 1927.

Bro. Barnette was a member of the Church Board of Deacons of the Fairview Baptist Church. He was a good neighbor, a true friend, a loyal husband and faithful Christian. He died in the faith, triumphantly proclaiming his readiness to meet the Master on the other side. He leaves a loving, devoted wife, and a number of brothers and sisters to await the reunion on the other side.

May God richly bless and comfort the bereaved.

Sincerely,

—E. G. Evans, Pastor.

Obituary

On Jan. 31, 1928, the death angel entered the home of Mrs. Alice Barnette, of Indianola, Sunflower County, and gently bore away the gentle, loving and immortal spirit of her mother, Mrs. Annie C. Ray.

Grandmother Ray was born in the state of Alabama in June, 1837, thus, had she lived, would have been ninety-one years old in June of this year. On Sept. 10, 1857, she was married to Mr. Wilson Ray, who preceded her across the great divide many years ago. Ten children are the fruits of this marriage—two sons and eight daughters. She was a great mother, is found in the fact that these stalwart sons and splendid daughters stand for the best there is in the communities where they live. She, together with her family, came to Sunflower County

as pioneer settlers many years ago, when it was a wilderness. She braved the dangers, and endured the hardships—and, together with her fellow-compatriots, has wrought out a great civilization, Sunflower being one of the leading counties of the state. She has lived a great life, in the truest sense of the word, as a mother, a neighbor, a friend and Christian. She fought a good fight, and was true to life's trust, henceforth there is laid up for her a crown of righteousness. That the peace, joy and comfort of our Lord Jesus may richly abide with her loved ones is the prayer of her humble pastor,

—E. G. Evans,
Lexington, Miss.

Resolutions

Whereas, it has pleased our Heavenly Father to call home our beloved friend and sister, Mrs. Louise Boyd Allen, who was a faithful member of the Magnolia Baptist Church and Missionary Society; and who was always kind, sincere and cheerful in helping bear burdens of others, therefore be it resolved:

First, that the Woman's Missionary Society of Magnolia Baptist Church bow in humble submission to the will of our Heavenly Father who is merciful and wise, and doeth all things well.

Second, that we strive to follow her example of beautiful and Christ-like life, and that we shall cherish her memory as an inspiration to a consecrated life of service. Her's was an unflinching faith in our Lord and Saviour. Inasmuch as he served those on earth, she performed service unto the Lord.

Third, that we offer our heartfelt sympathy to the sorrowing loved ones. May the Lord comfort and sustain them.

Fourth, that a copy of these resolutions be sent to the family, one to The Baptist Record and one to the Magnolia Gazette.

Mrs. Geo. W. Lee,
Mrs. W. E. Drew,
Miss Ruby Roberts,
Committee.

Magnolia, Miss., 2-22-28.

Mrs. Elizabeth Sigrest

On Thursday, Feb. 23, the Angel of Peace tenderly folded in her loving arms the spirit of this precious one, and carried her home to God.

The mind of the writer is going back today to happy childhood days when "My Lizzie" and I were constant companions and her sweet motherly disposition made her an ideal pal to me.

"Farewell, beloved, farewell. Tho' not for long, for we are nearer Heaven than we can tell, and ere long we too shall fold our 'working clothes' and slip away to be with you and clasp hands in Glory."

—Flora Murray McDaniel.

FRUIT TREES

Apple, peach, pear, plum, figs, grape vines, shade trees, ornamentals. Special prices on apple trees this season. Write for catalogue.

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ITTA BENA W. M. S. Itta Bena W. M. S. Celebrates W. M. U. Anniversaries

The Royal Service Class of the W. M. S. of Itta Bena First Baptist Church celebrated the Ruby and Golden Anniversaries of the W. M. U. Monday, Feb. 13th.

The Leader, Mrs. A. F. Charlton, assisted by the President, Mrs. R. D. Prewitt, presented the colors in red and gold heart-shaped Valentines. The red represented the Ruby Anniversary of the W. M. U.'s forty years' connection with the S. B. C., and the gold represented the fiftieth anniversary of the W. M. U. of the state.

The program in the Royal Service magazine was appropriately rendered and was followed by delightful refreshments, which also carried out the colors—red and gold. The celebration was very inspiring and refreshing to all present.

—Mrs. E. R. Beard, Cor. Sec.

MARRIAGE NOTICE

On Sunday, February 12th, 1928, the scribe celebrated the rites of matrimony between Mr. Odom A. Brown, of Monticello, Miss., and Miss Bessie Bell Morgan, of Arm community.

The ceremony was performed in the home of the bride's parents. Both parties are very prominent young people, the bride being a member of the writer's church for years, and he has always found her to be a devout Christian lady; the young man a member of the Methodist Church.

These young people have a great host of friends who wish for them a long, prosperous and happy life.

—A. J. Linton.

Old Mens Home needs a little space in your paper. We have taken in 64 Old Men in 24 months, more to come; and we lost 4, who died last year. The monthly expense is getting larger all the while and we still owe \$8000.00 on the improvements of two years ago. We will

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W. G. Francis, Supt.,
Old Mens Home, Jackson, Miss.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



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MAGNOLIA

When our Pastor whom we loved so much, Rev. W. P. Price, died and we were forced to cast about for one to fill his place, the Lord led us to Rev. S. G. Pope then of Moorhead. He received a call and after giving the matter due consideration and after having prayed much, Bro. Pope accepted the call and came to us on Aug. 1st, 1927. Hambone, who writes for the Commercial Appeal, wrote us, interposing an objection to Brother Pope but the only reason he gave for his manifested opposition was that he "would be too hard to fatten up." However this opposition was overruled and the splendid qualifications of the man overcame this trivial objection and we'll fatten him yet.

Brother Pope preached some very fine sermons in the beginning of his ministry here and led our Chairman of the Board of Deacons to say that he was afraid he could not "keep on Preaching" such sermons but says now that the man must have a "store House Full" as he continually and everlastingly preaches those sterling, Gospel Sermons, each one getting better. As a result of the quiet and effective pastoral duties well performed and the splendid preaching, our church is gradually but surely growing. We have added to our membership forty-three since the coming of our Pastor last August and in addition to this growth our Sunday School is pressing forward in a steady manner. We have added quite a bit of furniture, including two pianos, one organ and some 70 chairs. The Womans Missionary Union has recently installed Chimes in connection with the Pipe Organ.

Our Pastor has set himself to the task, among other big tasks to get the Board of Deacons to sing and sing in harmony with the Choir. When he has completed this job he will merit the praise of the entire community.

So, viewing our situation as a whole, we feel that we are growing in a satisfactory manner and that we will continue to grow until we shall have to build a "new Church" in self defense or rather in defense of the Cause of our Master.

Faternally,

H. W. KENNA.

MY LORD AND I

Dr. F. B. Meyer told me a beautiful story not long ago. It is the story of a group of people who were traveling in Europe. In the group there was a little girl. They all loved her, but she had one exceedingly trying habit. Every time the company stopped at a hotel, morning, noon, or night, this little girl would find a piano somewhere and would begin to play. She could only play one little ditty with one finger. She could not play it through without striking two or three false notes, and yet she kept it up so constantly that they finally grew weary.

One day at the noon hour at a hotel the little girl was the first one out of the vehicle, and flew to the piano. There was a great musician in the house. When he heard those strange sounds he came down, and stood in the door, and saw the little girl sitting on the piano stool, drumming away. He went and sat alongside of her, and while she continued to play he put his great hands on the keyboard, and took her poor little ditty and made it the theme of a wonderful symphony.

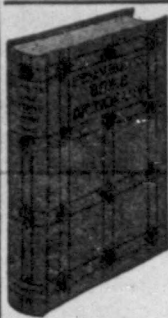
The music rang out through the house, and people came crowding to listen in breathless silence to such music as it had never been their privilege to hear before.

The great musician took the little girl by the hand and led her out and said: "Ladies and gentlemen, this is the little girl who made the music you have been listening to and enjoying!"

Do you catch the message? We are living a life unsatisfactory to ourselves, although our hearts are loyal. We are making more mistakes than successes sometimes, but those nail-pierced hands are moving up and down the keyboard of our life, and are taking that which we are trying to do and making it the strength and the power of a rich and eternal story. They are taking our mistakes and making of them wonderful successes. The wonder of it is that at the last great day the Master will lead us out and say: "This is my child who was loyal to me on earth."

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and his strength working in and through us, so that our loyalty is simply bound up with the way in which he works with us.—Rev. Floyd W. Tomkins, in Record of Christian Work.

—Our Daily Bread—

"Give us this day our daily bread." (Mat. 6-9). Recognition and acknowledgement of our utter dependence upon God, creator of all things preserver of things and giver of every good gift. Petition for a daily supply of food and the necessities for physical support and comfort, all of which come from His bountiful and beneficent hand.

"Forgive our sins." (Luke 11-14) "And forgive us our sins, as we forgive those who trespass against us." (Mat. 6-12).

If we do not sincerely forgive others, do we not, in this prayer, ask God not to forgive us? "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Mat. 6-14).

Our Creator "Knoweth the thoughts of man." (Ps. 94-11) "Thou understandest my thought afar off." (Ps. 139: 2-14) "Forgive one another



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